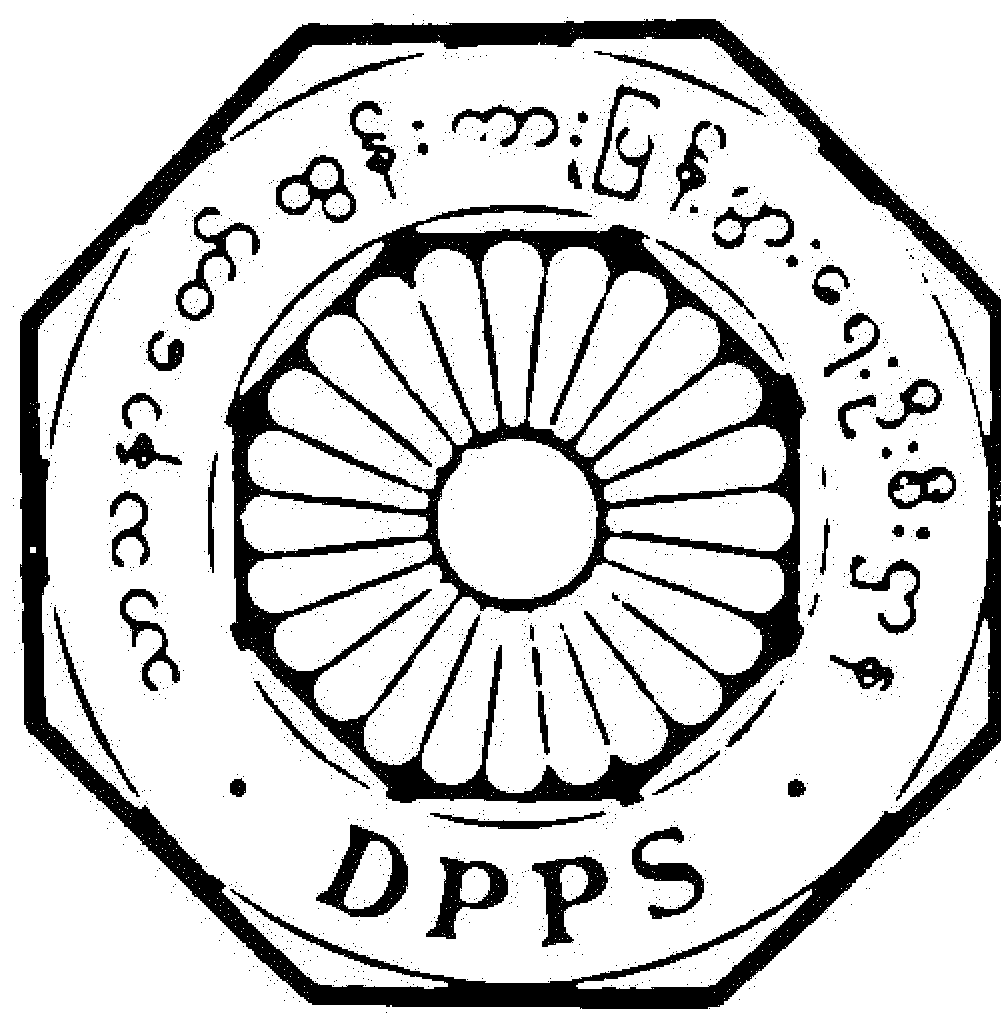


**Abhidhamma Pitaka
Khuddaka Nikāya
Collection of Miscellaneous Treatises**

**THE
DHAMMASAṄGANĪ**

Enumeration of the Ultimate Realities

**Translated by
U KYAW KHINE**



**Edited by
The Editorial Committee
Department for the Promotion and
Propagation of the Sāsana**

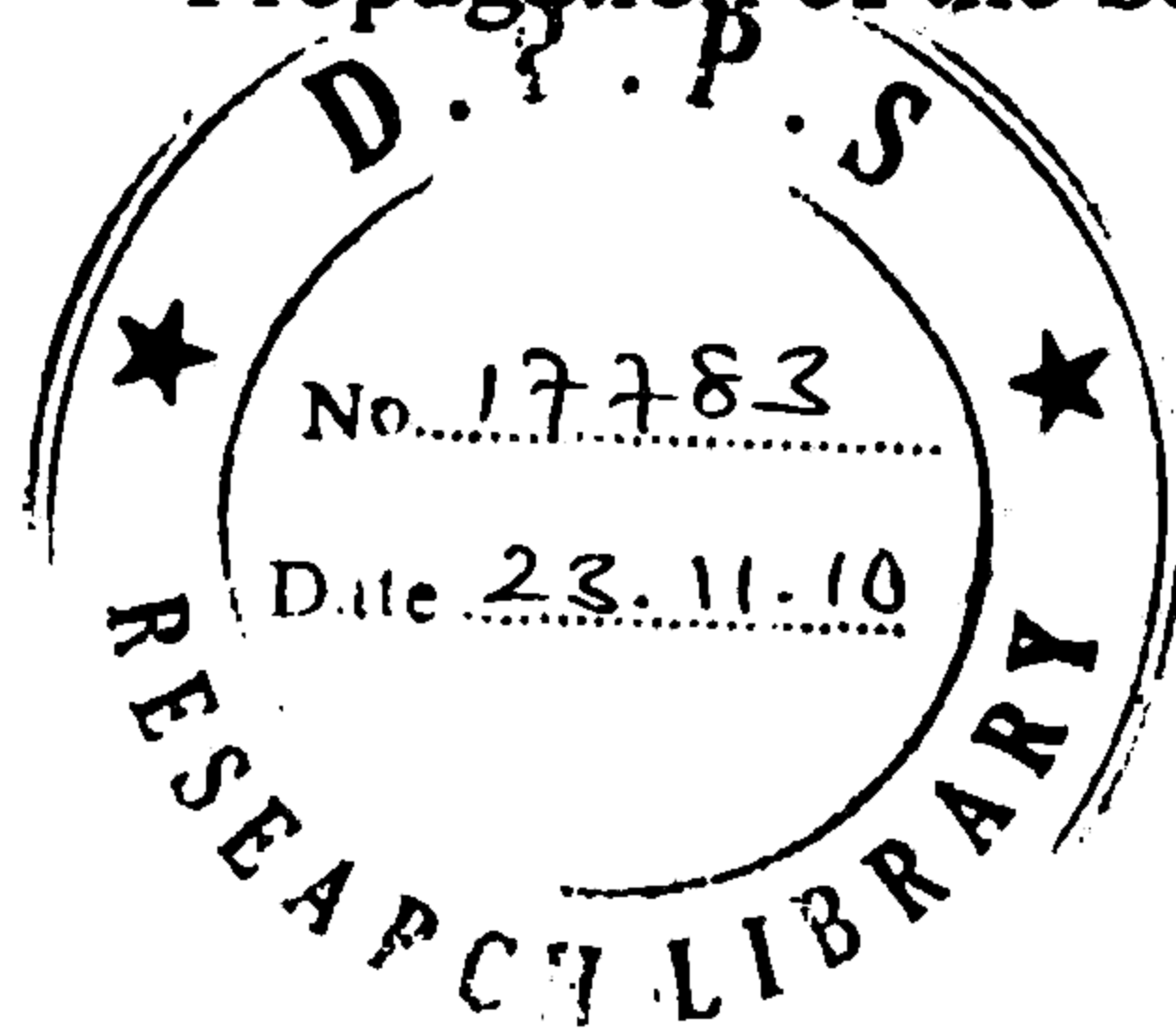
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Namo tassa bhagavato arahato sammāsambuddhassa

**Veneration to the Exalted One,
the Homage-Worthy, the Perfectly Self-Enlightened**

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (Fame and following), *Siri* (noble splendour of appearance), *Kama* (power of accomplishment) and *Payatta* (diligent mindfulness).

A Short Biography of U KYAW KHINE I.C.S. (1907-1989)

U Kyaw Khine was born on the 10th of December, 1907, at Sittwe, Arakan Division (now **Rakhine** State), Myanmar. His parents were U Pan Hla (A.T.M) and Daw Hla Moe. He was the third of six children of the family. He married Daw Tha Nu Phyu in 1927; had one son and two daughters.

He graduated from the University of Yangon with History Honours in 1928 and later passed the Indian Civil Service competitive examination which was held for the first time in Myanmar, in 1929. After two years training in the U.K. he was appointed to the Indian Civil Service in 1931. He served as Sub-divisional Officer, and Deputy Commissioner in various parts of Myanmar and also as District Magistrate, Yangon. He retired on the 4th of January, 1948.

He was reemployed after Independence as First Secretary to the High Commissioner for Myanmar in India. Later, he became the First Secretary in the Myanmar Embassy in Washington. In 1950, he became Census Commissioner and later, in 1955, Financial Commissioner (Commerce). He was awarded the Order of Thray Sithu in January, 1958. He retired as Financial Commissioner (Commerce) in 1962.

U Kyaw Khine was one of the founder members of the Myanmar Pitaka Association which was formed in August 1980. He was co-chairman of the Editorial Board in the early days of the association. Later, he took up the translation of *Dhammasaṅgaṇī* at the request of U Kyin I.C.S, a senior

member of the M.P.A. U Kyaw Khine started the English translation of the Dhammasaṅgaṇī in about February 1981 and completed it in March 1985, after four years of hard work born out of patience, perseverance, concentration, and above all, his conviction and confidence (Saddhā) in the Buddha, Dhamma and Saṅgha. It must be mentioned here that this great noble work was done by U Kyaw Khine without taking any remuneration.

At about this time, U Kyaw Khine's health began to deteriorate slowly and he seemed to realize it as he often said that he was trying hard to complete the onerous task of translating the Dhammasaṅgaṇī in spite of his failing health. In any case, he managed to finish this difficult task in March 1985. This, indeed, is a great achievement! But unfortunately, U Kyaw Khine did not live to see the publication of this book.

U Kyaw Khine died on the 5th of March 1989, at his daughter's house in Sydney, Australia, while he was there for medical treatment.

FOREWORD

With the publication of the *Dhammasaṅgaṇī*, the first book of Abhidhamma Piṭaka, the fourth milestone in the field of English translation of the Abhidhamma Piṭaka has been successfully set up by Myanmar scholars. *Dhātukathā*, the third book of Abhidhamma, was translated by the Venerable U Narada, the *Mūla Paṭṭhāna* Sayadaw, in 1962 and published by the Pali Text Society of London under the title, “Discourse on Elements”; in 1969 the Venerable Ashin Thitthila’s translation of the *Vibhaṅga*, the second book of Abhidhamma entitled “The Book of Analysis”, was published by the PTS; also in 1969 the Venerable U Narada’s translation of *The Paṭṭhāna*, the seventh book of Abhidhamma, was published by the same Society under the title of “Conditional Relations” which was followed ten years later by “Guide To Conditional Relations” by the same author.

The present work is unique among the four

Abhidhamma translations in that it was undertaken by a lay scholar whose education and training was Western, yet whose outlook remained unwaveringly Myanmar. The very idea of taking up such a colossal task through sheer love of it goes much to the credit of the late U Kyaw Khine, I.C.S. (Retired), formerly Chairman of the Editorial Committee of the Myanmar Piṭaka Association, which was founded on the 20th August, 1980. The task of editing the fair manuscript submitted to the Association by the translator fell to the succeeding Chairman of the Committee, U Shwe Mra, I.C.S. (Retired) who, with the able guidance of Sayagyi U Kyaw Htut and the devoted zeal of the members of the Committee, proceeded with the job painstakingly to its successful end. In June 1991 when the Myanmar Piṭaka Association was wound up voluntarily and its Editorial Committee incorporated into the newly established Department for the Promotion and Propagation of the Sāṣanā (D.P.P.S), only half of the editing work of U Kyaw Khine's manuscript had been finished; the remaining portion was completed in September 1992.

As the first of the seven books of Abhidhamma, Dhammasaṅgaṇī is the most important of them. A study of Abhidhamma properly begins with a study of Dhammasaṅgaṇī, for without first acquiring a sound knowledge of Dhammasaṅgaṇī no proper understanding of Abhidhamma is possible. I wish to congratulate the members of the Honorary Editorial Committee on their accomplishment in editing this important work which will go down in the history of Piṭaka literature as an authoritative translation of another Abhidhamma text as authorized by the Sixth Buddhist Synod (1954-56).

Incidentally, I would venture to express my hope that U Kyaw Khine would some day be duly recognized for this meritorious work.

I want to put on record a note of thanks to the staff of the now defunct M.P.A. and of the present D.P.P.S, more particularly those of Section IV of the External Missions Division, for labours they have put in the process of this work.

Last but not least, I would like to express my thanks to The Sein Arka Computer Service for their understanding and willing co-operation which is reflected in the technical standard of the present edition.

Sann Lwin
Colonel (Retired)
Director-General
D.P.P.S.

Dated. 4 April 1996

INTRODUCTION

to

DHAMMASAṄGANĪ

This introduction in a way may be regarded as a brief introduction to the Abhidhamma Piṭaka as a whole. It is in two parts. The first part is about Abhidhamma and the second part is about Dhammasaṅganī.

I

Abhidhamma

The term ‘abhidhamma’ can be rendered literally as higher or special teaching of the Buddha. Abhidhamma is in fact a profounder treatment of the Teaching of the Buddha, dealing with the ultimate realities, namely, mind (citta), mental concomitants (cetasika), matter or Corporeality (rūpa), and Nibbāna. Of these four, the first three are compounded and conditioned. Nibbāna is the only ultimate reality which is uncompounded and unconditioned. In this book, “mind” and “consciousness” are both used for citta. The term “thought” includes both citta and cetasikas, i.e., mind (or consciousness) and mental concomitants.

The Buddha expounded his teachings with only one object, namely, the attainment of Nibbāna. But the presentation varies according to varying occasions and circumstances. In Suttanta discourses the Buddha takes into consideration the intellectual level of his audience and teaches the dhamma in conventional terms, making reference to persons and objects such as I, we, he, she, man, woman, cow, tree, etc. But in Abhidhamma, the Buddha makes no such concessions; he treats the dhamma entirely in terms of ultimate realities. He analyses every phenomenon into its ultimate constituents. All relative concepts such as man, mountain, etc., are reduced to their ultimate elements which are then precisely defined, classified, and systematically arranged.

Thus in Abhidhamma compounded and conditioned things are expressed in terms of khandhas, mental and physical aggregates; āyatanas, sense-bases; dhātus, elements; indriya, faculties; sacca, fundamental truths; and so on. Things denoted by conventional terms such as man, woman, etc., are resolved into ultimate components of khandhas, āyatanas, etc., and viewed as impersonal mental and physical phenomena which are conditioned by various factors and are impermanent (anicca), subject to suffering (dukkha), and without an entity (anatta).

Having resolved all phenomena into ultimate components analytically in *Dhammasaṅgaṇī* and *Vibhaṅga*, Abhidhamma defines the conditional relations between the various constituent factors in *Paṭṭhāna*, the last of its seven treatises. Thus Abhidhamma forms a gigantic edifice of knowledge relating to the ultimate realities which, in its immensity of scope, grandeur, subtlety and profundity, can be properly expounded only by the Buddha.

It is true that the Suttanta Piṭaka also contains discourses dealing with analytical descriptions and conditional

lations of the five mental and physical aggregates. Where the need arises, subjects such as the five aggregates, sense-bases, etc., are mentioned in the suttas. But they are explained only briefly by what is known as the Suttanta Method of Analysis (*Suttanta bhājanīya*), giving bare definitions with limited descriptions. For example, *khandhas*, the five mental and physical aggregates, are enumerated as the aggregate of corporeality, the aggregate of sensation, the aggregate of perception, the aggregate of volitional activities, and the aggregate of consciousness. They may be dealt with somewhat more comprehensively; for instance, the aggregate of corporeality may be further defined as the corporeality of the past, the present or the future; the corporeality which is internal or external, coarse or fine, inferior or superior, far or near. The Suttanta Analysis does not usually go further than this.

But the Abhidhamma approach is more thorough, more penetrating, describing each corporeal or mental phenomenon in ultimate terms. For example, in the summarised presentation of the Abhidhamma, known as *Abhidhammatṭha Saṅgaha*, compiled in Sri Lanka in the fifth century A.D. by the Venerable Anuruddha, consciousness is described as consisting of 89 kinds, mental concomitants as consisting of 52 kinds, corporeality as consisting of 28 kinds, and *Nibbāna* as the single un compounded element (*asaṅkhata dhātu*). According to the Abhidhamma Method of Analysis (*Abhidhamma bhājanīya*), each description can be amplified much further.

The Seven Books of Abhidhamma

The Abhidhamma Piṭaka is made up of seven treatises:

(i) *The Dhammasaṅgaṇī* contains detailed enumeration of all phenomena. The second part of this introduction gives a more detailed description of it.

(ii) *Vibhaṅga* consists of eighteen separate sections which give a detailed analysis of phenomena quite distinct from that of *Dhammasaṅgaṇī*.

(iii) *Dhātukathā* is a treatise which studies the dhammas analysed in *Dhammasaṅgaṇī* and *Vibhaṅga*, in fourteen ways of analytical investigation.

(iv) *Puggalapaññatti* means the designation of individuals. In the first three books of *Abhidhamma*, conventional terms are used to denote ultimate realities. Here in this book conventional terms are used not only to denote ultimate realities but also to denote things which do not exist in an ultimate sense. This is because the use of conventional terms is necessary for human communication.

(v) *Kathāvatthu* is a series of dialectical discussions between the proponents of the orthodox Theravāda school and those of the dissentient schools. For instance, one of the controversies involves arguments whether there are or there are not separate entities which may be termed individuals in a real sense. This involves a distinction between the truth of conventional usage (*samuti sacca*) and the truth of ultimate realities (*paramattha sacca*). Both the orthodox school and the dissentient schools quote from the Pāli Canon in support of their opinions. The views of the dissentient schools were refuted. These discussions with final refutations were recited at the Third Buddhist Synod as part of the *Abhidhamma Piṭaka*. The treatise uses the method of exposition as laid down by the Buddha in anticipation of the controversies that would arise and so it is accepted as expounded by the Buddha.

(vi) *Yamaka* is a treatise which deals with ten subjects such as *khandhas*, *āyatana*s, *dhātu*s. The method of treating these subjects is by means of questions in pairs such as questions in straight order and reverse order,

questions of positive type and negative type. The main object of this treatise is to show inter-relationship between the three loaks (worlds), namely, *satta loka* (the world of beings), *okāsa loka* (the 31 planes of existence) and *saṅkhāraloka* (the world of conditioned phenomena) such as physical and mental aggregates, sense-bases, elements.

(vii) *Paṭṭhāna* deals exhaustively with the conditions which help to bring about the arising of physical and mental phenomena. There are 24 such conditional relations which are expounded by way of *tikas* (triads) and *dukas* (dyads) as shown in *Dhammasaṅgaṇī*. The exposition is done in so comprehensive and detailed a manner that the book is called *Mahāpakaraṇa*, the Great Treatise.

Tradition Regarding Exposition of Abhidhamma

According to tradition, the Buddha ascended to the *Tāvātimsa* deva realm and expounded the Abhidhamma to an audience of devas which included the deva who in his previous life had been Queen *Māyā*, the mother of the Buddha. In the human world the Buddha taught Abhidhamma to his Chief Disciple the Venerable *Sāriputta* in a summarised form. The Venerable *Sāriputta* taught what he had learnt from the Buddha to his 500 disciples. The abhidhamma which we have now is in the form arranged by the Venerable *Sāriputta*.

II

The Dhammasaṅgaṇī

Dhammasaṅgaṇī is the title given to the first book of the Abhidhamma Piṭaka. The Pāli word *dhamma* varies in meaning according to context; here as part of the term *dhammasaṅgaṇī*, *dhamma* means ultimate realities. *Saṅgaṇī* means collecting together or complete enumeration. Thus *Dhammasaṅgaṇī* deals with collecting and enumerating the

ultimate realities by the method of triads (tikas) and dyads (duhas) as set out in its Mātikā. For instance, in such a phrase as 'kusalā dhammā' or 'akusalā dhammā' or 'abyākatā dhammā' which occurs in the Dhammasaṅgaṇī, the word dhammā means ultimate realities.

The Mātikā

The Dhammasaṅgaṇī begins with the Mātikā which is a list of subjects for analytical treatment in the text and grouped in triads and dyads. There are twenty-two ways of grouping the dhammā (ultimate realities) into triads (tikas) and a hundred ways of grouping it into dyads (dukas). Each triad consists of three categories which are related in some way and each dyad consists of two categories which also are related in some way.

Examples of triads:

(a) Kusala Tika

- (i) Dhammas that are meritorious, kusalā dhammā.
- (ii) Dhammas that are demeritorious, akusalā dhammā.
- (iii) Dhammas that are neither meritorious nor demeritorious, abyākatā dhammā.

(b) Vedanā Tika

- (i) Dhammas that are associated with pleasant sensation, sukhāya vedanāya sampayuttā dhammā.
- (ii) Dhammas that are associated with unpleasant sensation, dukkhāya vedanāya sampayuttā dhammā.
- (iii) Dhammas that are associated with sensation which is neither pleasant nor unpleasant, adukkhamasukhāya vedanāya sampayuttā dhammā.

(c) Vipāka Tika

- (i) Dhammas that are resultants, vipāka dhammā.
- (ii) Dhammas that produce resultants, vipāka dhamma dhammā.
- (iii) Dhammas that are neither resultants nor resultants-producing, nevavipāka na vipāka dhamma dhammā.

An example of dyads:

Hetu Duka

- (i) Dhammas that are root causes of phenomena, hetū dhammā.
- (ii) Dhammas that are not root causes, na hetū dhammā.

Note:

There are six dukas which have a common factor, namely, hetū, and which are put into a larger group or cluster called hetu gocchaka. There are altogether ten such large groups called gocchakas, each containing dukas which have a common factor.

Besides these, there are three separate groups of dukas where the dukas are not inter-related. These three groups are not called gocchakas.

The Dhammasaṅgaṇī Mātikā is the key to the Abhidhamma method of exposition.

In addition to the above Abhidhamma Mātikā, there is a list of 42 categories of dhamma entitled Suttantika Duka Mātikā. This Mātikā consists of dyads which can be traced to the Suttanta Piṭaka. According to the Aṭṭhasālinī Commentary, this was added by the Venerable Thera Sāriputta in order to facilitate the study of Suttanta Piṭaka.

The Four Divisions, Kaṇḍas

The Dhammasaṅgaṇī is divided into four divisions:

- (i) **Cittupāda Kaṇḍa**, Division on Mind and Mental Concomitants. This division may be regarded as Book I of Dhammasaṅgaṇī.
- (ii) **Rūpa Kaṇḍa**, Division Concerning Corporeality. This division may be regarded as Book II of Dhammasaṅgaṇī.
- (iii) **Nikkhepa Kaṇḍa**, Division of Summarised Analytical Statements about all the tikaṣas and the dukas without elaborate treatment. This division may be regarded as Book III of Dhammasaṅgaṇī.
- (iv) **Aṭṭhakathā Kaṇḍa** is a very short division but it is very important because it contains additional explanation of certain terms, by means of enumeration. This division may be regarded as Book IV of Dhammasaṅgaṇī.

Of the four divisions, the first two, namely, Cittuppāda Kaṇḍa and Rūpa Kaṇḍa, provide a full analysis of the first tika, namely, the Kusala Tika dealing with Kusala, Akkusala and Abyākata Dhammā. They also serve as a basis for the analysis of the dhamma in the other tikaṣas as well as the dukas.

(i) Cittuppāda Kaṇḍa

Division on Mind and Mental Concomitants

The Division on Mind and Mental Concomitants is expounded in three parts in accordance with the kusala tika of the Mātikā, namely:

- (a) Kusalā Dhammā, Categories of Meritorious Thought.
- (b) Akusalā Dhammā, Categories of Demeritorious Thought.
- (c) Abyākatā Dhammā, Categories of Thought not Classified as Meritorious or Demeritorious.

In these three parts, meritorious thought is shown in relation to the various spheres of existence.

- (A) Meritorious thought pertaining to the sensuous sphere.
 - (B) Meritorious thought pertaining to the fine material sphere.
 - (C) Meritorious thought pertaining to the non-material sphere.
 - (D) Modes of meritorious thought which lead to three grades of existence in the respective spheres.
 - (E) Meritorious thought that leads to liberation from the three spheres of existence.
- A: Meritorious Thought Pertaining to the Sensuous Sphere

Of the above five kinds of meritorious thought, meritorious thought that leads to rebirth in the sensuous sphere is categorised into eight types of meritorious thought, such as the First Category of Meritorious Thought, the Second Category, up to the Eighth Category although the categories after the First Category are treated very briefly. The eight categories of meritorious thought are expounded in a pattern which consists of three sections or portions, namely, section on definition of dhamma factors; section

containing grouping, classification and enumeration of dhamma factors; and section on Voidness.

Section One

Section on Definition of Dhamma Factors

The dhamma factors which constitute the first meritorious thought, numbering fifty-six, are first listed and then defined in the section on the definition of dhamma factors. Of these,

18 dhamma factors occur only once in the list;

7 dhamma factors occur twice;

1 dhamma factor occurs 3 times;

2 dhamma factors occur 4 times;

1 dhamma factor occurs 6 times;

1 dhamma factor occurs 7 times.

Thus the list in this section in reality consists of only 30 dhamma factors.

(a) The dhamma factors which occur only once in the list are:

1. phassa, contact;
2. saññā, perception;
3. cetanā, volition;
4. vicāra, sustained application of the mind;
5. pīti, delightful satisfaction;
6. jīvitindriya, faculty of vitality;
7. kāya passaddhi, equanimity of mental concomitants;

8. citta passaddhi, serenity of mind;
9. kāya lahutā, quickness of mental concomitants;
10. citta lahutā, quickness of mind;
11. kāya mudutā, malleability of mental concomitants;
12. citta mudutā, malleability of mind;
13. kāya kammaññatā, preparedness (for good action) of mental concomitants;
14. citta kammaññatā, preparedness (for good action) of mind;
15. kāya pāguññatā, soundness of mental concomitants;
16. citta pāguññatā, soundness of mind;
17. kāyujukatā, rectitude of mental concomitants;
18. cittujukatā, rectitude of mind.

The dhamma factors which occur more than once, occur either in a modified form or as a different expression.

(b) The 7 dhamma factors each of which occurs twice in the list are:

1. Citta (mind), as citta (mind) and as manindriya (faculty of mind).
2. Vitakka (initial application of mind), as vitakka (initial application of mind) and as sammāsaṅkappa (Right Thinking).
3. Saddhā (conviction), as saddhindriya (faculty of conviction) and as saddhābala (power of conviction).

4. Hirī, being ashamed (to do evil), as hirī, being ashamed (to do evil) and as hirībala, power of being ashamed (to do evil).
5. Ottappa, fear (to do evil), as ottappa, fear (to do evil) and as ottappabala, power of fear (to do evil).
6. Alobha (non-greed), as alobha (non-greed) and as anabhijjhā (non-covetousness).
7. Adosa (non-hatred), as adosa (non-hatred) and as abyāpāda (not having ill will).

(c) One dhamma factor which occurs 3 times in the list:

Vadanā (sensation), as vedanā (sensation), as sukha (happiness), and as somanassindriya (faculty of mental pleasantness).

(d) The 2 dhamma factors each of which occurs 4 times in the list are:

1. Vīriya (endeavour), as vīriyindriya (faculty of endeavour), as sammāvāyāma (Right Effort), as vīriyabala (power of endeavour) and as paggaha (endeavour).
2. Sati (mindfulness), as satindriya (faculty of mindfulness), as sammāsati (Right Mindfulness), as satibala (power of mindfulness) and as sati (mindfulness).

(e) One dhamma factor which occurs 6 times in the list:

Samādhi (concentration), as samatha (calm or tranquillity of mind), as cittassekaggata (one-pointedness of mind), as samāhindriya (faculty of concentration), as samāhibala (power of concentration), as sammā samādhi (Right Concentration) and as avikkhepa (non-distraction).

- (f) One dhamma factor which occurs 7 times in the list:

Paññā (wisdom), as paññindriya (faculty of wisdom), as sammādiṭṭhi (Right View as a constituent of the Ariya Path), as paññābala (power of wisdom), as amoha (non-bewilderment), as sammādiṭṭhi (Right View as a mental factor for good action), as sampajañña (clear comprehension) and as vipassanā (insight).

This section on the definition of the dhamma factors contains two sub-sections which are termed (i) Exposition in Brief (ii) Detailed Exposition.

The Exposition in Brief is made up of the following seventeen groups of dhamma factors:

1. Group of five headed by Phassa:

Phassa, contact;

Vedanā, sensation;

Saññā, perception;

Cetanā, volition;

Citta, thought.

2. Five Jhāna factors:
 Vitakka, initial application of the mind;
 Vicāra, sustained application of the mind;
 Pīti, delightful satisfaction;
 Sukha, bliss or happiness;
 Cittassekaggata, one-pointedness of mind.
3. Eight Faculties:
 Saddhindriya, faculty of conviction;
 Vīriyindriya, faculty of endeavour;
 Satindriya, faculty of mindfulness;
 Samādhindriya, faculty of concentration;
 Paññindriya, faculty of wisdom;
 Manindriya, faculty of mind,
 Somanassindriya, faculty of mental pleasantness;
 Jīvitindriya, faculty of vitality.
4. Five Constituents of the Ariya Path:
 Sammādiṭṭhi, Right View;
 Sammāsaṅkappa, Right Thinking;
 Sammāvāyāma, Right Effort;
 Sammāsatī, Right Mindfulness;
 Sammāsamādhi, Right Concentration.
5. Seven powers:
 Saddhābala, power of conviction;
 Vīriyabala, power of endeavour;
 Satibala, power of mindfulness;
 Samādhibala, power of concentration;

Paññābala, power of wisdom;

Hiribala, power of being ashamed (to do evil);

Ottappabala, power of fear (to do evil).

6. Three Root Causes:

Alobha, non-greed;

Adosa, non-hatred;

Amoha, non-bewilderment.

7. Three mental factors for good actions:

Anabhijjhā, non-covetousness;

Abyāpāda, not having ill will;

Sammādiṭṭhi, right view.

8. Two mental factors safeguarding the world:

Hirī, being ashamed (to do evil);

Ottappa, fear (to do evil).

9. Two factors of serenity:

Kāya passaddhi, serenity of mental concomitants;

Citta passaddhi, serenity of mind.

10. Two forms of quickness:

Kāya lahutā, quickness of mental concomitants;

Citta lahutā, quickness of mind.

11. Two forms of malleability:

Kāya mudutā, malleability of mental concomitants;

Citta mudutā, malleability of mind.

12. Two forms of preparedness:

Kāya kammaññatā, preparedness (for good action) of mental concomitants;

Citta kammaññatā, preparedness (for good action) of mind.

13. Two forms of soundness:

Kāya pāguññatā, soundness of mental concomitants;

Citta pāguññatā, soundness of mind.

14. Two forms of rectitude:

Kāyujukatā, rectitude of mental concomitants;

Cittujukatā, rectitude of mind.

15. Sati, mindfulness and Sampajañña, clear comprehension.

16. Mental cultivation:

Samatha, cultivation of calm;

Viṇṇāṇa, development of insight.

17. Two forms of mental discipline:

Paggaha, endeavour;

Avikkhepa, non-distraction (of concentration).

Section Two:

Section Containing Grouping, Classification and Enumeration of Dhamma Factors

The dhamma factors set out and defined in the first section are again grouped, classified or characterised and enumerated under twenty-three headings, such as Khandhas and Āyatanas. For instance, in this section only four Mental Aggregates are listed and explained. This section containing grouping, classification and enumeration of the

dhamma factors which constitute the First Meritorious Thought is expressed in three ways, namely, exposition in brief, detailed exposition and additional explanation.

Section Three:

Section on Voidness

This section makes clear that the dhamma factors are merely phenomena which arise because of the conjunction of cause and effect and they are subject to the law of impermanence and thus are utterly void of *atta* (individual entity, or Self, or Soul, or Ego). When this dhamma factor of voidness is added as another heading to the twenty-three headings mentioned in the section above, there are twenty-four headings in this section on voidness.

Further Comments on the Enumeration of Mental Factors

It has been said above that fifty-six dhamma factors constitute the First Category of Meritorious Thought. There are two points to be made here. The first is that in the seventeen groups of dhamma factors mentioned above, the first group of dhamma factors, namely, the group of five dhamma factors headed by contact, is the most proximate cause for the arising of the meritorious thought; the second group which consists of the five factors of the first *jhāna* is the most proximate cause for the arising of the first group headed by contact, and so it goes on step by step till the seventeenth group. However, this is only an analytical view. The actual fact is that there are thirty dhamma factors occurring as fifty-six items in the complete list and these arise simultaneously.

The second point to be made is that besides those fifty-six dhamma factors, there are also nine dhamma

factors which may occur, wherever appropriate, on the occasion of the arising of those fifty-six dhamma factors, thereby making up a total of sixty-five dhamma factors. These nine are denoted by 'yevāpana ... dhammā' in Pāḷi.

They are:

1. Chanda - Desire
2. Adhimokkha - Decision, Choice
3. Manasikāra - Attention
4. Tatramajjhataṭṭhā - Balance of mind,
Equanimity
5. Karuṇā - Compassion
6. Muditā - Sympathetic joy
7. Sammāvācā - Abstinence from evil speech
8. Sammākammanta - Abstinence from evil action
9. Sammā-ājīva - Abstinence from evil livelihood

We have mentioned in the section on the definition of dhamma factors that, actually, there are only thirty dhamma factors. If we exclude the dhamma factor of mind from this list we get twenty-nine dhamma factors which are called cetasikas (mental concomitants). These twenty-nine mental concomitants together with the nine yevāpanaka mental concomitants mentioned above constitute the thirty-eight meritorious mental concomitants that arise in the sensuous sphere.

In addition to these, there are fourteen demeritorious mental concomitants, and when these fourteen are added to the thirty-eight above, we have altogether fifty-two mental concomitants, as mentioned in the *Abhidhammaṭṭha Saṅgaha*, a compendium of the *Abhidhamma*.

B: Meritorious Thought Pertaining to the Fine Material Sphere

Having dealt with the eight categories of Meritorious Thought pertaining to the Sensuous Sphere, the *Dhammasaṅgaṇī* deals with the Meritorious Thought pertaining to the Fine Material Sphere which in fact is *jhāna*; the subject is dealt with under five main heads.

- (i) *Kasiṇa Jhāna*, mental absorption resulting from intense concentration on a meditation device known as *kasiṇa*.
- (ii) *Abhiñhāyatana Jhāna*, mental absorption resulting from mastery over object of concentration.
- (iii) *Vimokkha Jhāna*, mental absorption resulting from complete freedom from *nīvaraṇas* or hindrances, as long as the *jhāna* lasts.
- (iv) *Brahmavihāra Jhāna*, mental absorption resulting from development and diffusion of Goodwill, Compassion, Sympathetic Joy and Equanimity.
- (v) *Asubha Jhāna*, mental absorption resulting from intensive concentration on foulness of the dead body.

Kasiṇa Jhāna

Of these five main heads, *Kasiṇa Jhāna* is further analysed as follows:

- (a) *Kasiṇa Jhāna* resulting from contemplation of the Earth element, *Pathavī kasiṇa*.
- (b) *Kasiṇa Jhāna* resulting from contemplation of the Water element, *Āpo kasiṇa*.

- (c) Kasiṇa Jhāna resulting from contemplation of the Fire element, Tejo kasiṇa.
- (d) Kasiṇa Jhāna resulting from contemplation of the Wind element, Vāyo kasiṇa.
- (e) Kasiṇa Jhāna resulting from contemplation of the Blue colour, Nīla kasiṇa.
- (f) Kasiṇa Jhāna resulting from contemplation of the Yellow colour, Pīta kasiṇa.
- (g) Kasiṇa Jhāna resulting from contemplation of the Red colour, Lohita kasiṇa.
- (h) Kasiṇa Jhāna resulting from contemplation of the White colour, Odāta kasiṇa.

The object of the contemplation of the kasiṇas is to attain jhāna, mental absorption. There are five factors of jhāna, viz., vitakka (initial application of the mind), vicāra (sustained application of the mind), pīti (delightful satisfaction), sukha (bliss) and ekaggakatā (one-pointedness of mind). Depending on what factors are eliminated at each stage, the jhānas can be classified into two categories, i.e., the four-stage category and the five-stage category. In both categories, the first jhāna has all five jhāna factors. In the five-stage category, the factors of jhāna are eliminated one at each stage starting from the second stage. In the four-stage category, the first two factors, vitakka and vicāra, are eliminated in the second stage. In both categories, sukha is replaced by upekkhā (equanimity) in the last stage.

Four Modes of Endeavour in Jhāna Practice

A jhāna can be attained through one or other of four modes of endeavour. By which mode a person attains

jhāna depends on the degree of accumulation of experience and practice in developing jhāna in previous existences and on the basic mental and moral level of the particular individual.

These four modes are:

- (i) Jhāna attained by difficult practice (dukkha paṭipadā) and by slow acquisition of special understanding (dandhābhiññā).
- (ii) Jhāna attained by difficult practice (dukkha paṭipadā) and by swift acquisition of special understanding (khippābhiññā).
- (iii) Jhāna attained by facile practice (sukhapaṭipadā) and by slow acquisition of special understanding (dandhābhiññā).
- (iv) Jhāna attained by facile practice (sukhapaṭipadā) and by swift acquisition of special understanding (khippābhiññā).

Four Kinds of Jhāna Practice Differing in Degree of Sufficiency in Practice and in the Size of the Object of Concentration

There is another set of four ways of jhāna practice:

- (i) Jhāna with insufficient practice (paritta) for attainment of a higher jhāna and with an object of concentration of limited size (parittārammaṇa).
- (ii) Jhāna with insufficient practice (paritta) for attainment of a higher jhāna and with an object of concentration of unlimited size (appamāṇārammaṇa).
- (iii) Jhāna with sufficient practice (appamāṇa) for attainment of a higher jhāna and with an

object of concentration of limited size (parittārammaṇa).

- (iv) Jhāna with sufficient practice (appamāṇa) for attainment of a higher jhāna and with an object of concentration of unlimited size (appamāṇārammaṇa).

A jhāna can be attained through any one of sixteen possible combinations resulting from the above two categories of jhāna practice, namely, that based on mode of endeavour and that based on object of concentration.

Abhibhāyatana Jhāna and Vimokkha Jhāna

Of the five kinds of jhāna mentioned above, Kasiṇa jhāna, Abhibhāyatana jhāna and Vimokkha jhāna are different names given to the same rūpāvacara jhāna which pertains to the Fine Material Sphere. The difference in names is due to the difference in circumstances of attainment, difference in objects of concentration, and difference in characteristics. Thus, for example, a Pathavī Kasiṇa jhāna is attained by contemplating the earth device, which represents as a whole, in its entirety, the Earth Element. Abhibhāyatana jhāna is so called because of its mastery over the object of concentration. In Vimokkha jhāna, complete release from defilements takes place in a distinct manner as long as the jhāna lasts.

Brahmavihāra Jhāna

It is mental absorption resulting from development and diffusion of Goodwill, Compassion, Sympathetic Joy, and Equanimity.

Asubha Jhāna

It is mental absorption resulting from contemplation of ten repulsive objects.

But all these jhānas are uniformly characterised by the same jhāna factors, viz., vitakka, vicāra, pīti, sukha and ekaggatā.

The Five Factors of the First Jhāna

The same fifty-six dhamma factors that constitute the Meritorious Thought pertaining to the Sensuous Sphere can be found in the Meritorious Thought pertaining to the Fine Material Sphere.

Of these fifty-six dhamma factors, five factors play an essential role in the development of the first jhāna. These five factors are: vitakka, vicāra, pīti, sukha and ekaggatā.

- | | |
|----------|--|
| Vitakka- | Initial application of the mind on the object of attention, such as an earth device. It keeps the mind from wandering about by repeatedly directing the mind on the object of attention. It is opposed to and eliminates the hindrances of sloth and torpor (thina middha). It is the precursor of vicāra. |
| Vicāra - | Sustained application of the mind. It keeps the mind steadfastly on the object of meditation. Vicāra is opposed to and eliminates the hindrance of uncertainty (vicikicchā). |
| Pīti - | Delightful satisfaction. It helps the meditator to take interest and find delight in the object of meditation and to be satisfied with it. Pīti is the opposite of antipathy (byāpāda) and eliminates it. It is the precursor of sukha. |

- Sukha - Bliss or happiness. It is a kind of pleasant feeling. It is free from restlessness (*uddhacca*) and worry (*Kukkucca*) and helps develop concentration.
- Ekaggatā - One-pointedness of mind. It is also known as *samādhi*, concentration. By keeping the mind firmly fixed on the object of meditation, it keeps away all sense-desire (*kāmacchanda*). *Ekaggatā* is opposed to and eliminates all sense-desire which cause excitement and agitation.

Thus these five factors play an essential role in the attainment of *jhāna*.

C: Meritorious Thought Pertaining to the Non-material Sphere

The Meritorious Thought pertaining to the Non-material sphere consists of the following four *jhānas*:

- (i) *Ākāsānañcāyatana Jhāna*, mental absorption in the concept 'Space is Infinite'.
- (ii) *Viññāṇañcāyatana Jhāna*, Mental absorption in the concept 'Consciousness is Infinite'.
- (iii) *Ākiñcaññāyatana Jhāna*, mental absorption in the concept 'Nothing is there'.
- (iv) *Nevaśaṇṇānāsaṇṇāyatana Jhāna*, the *jhāna* of neither Consciousness nor Non-consciousness.

(i) The yogī who is already established in the final stage of the *Rūpa Jhāna* can develop the first *Arūpa Jhāna*, if he wishes. At first he concentrates on the mental image of the *kasiṇa* object which is the object of concentration he

has had previously. Finally it is discarded and is replaced by space. He now concentrates on the concept 'Space is Infinite'. This first Arūpa Jhāna is known as Ākāsānañcāyatana Jhāna.

(ii) To develop the 'second Arūpa Jhāna, the yogī takes the first Arūpa Jhāna consciousness as the object of concentration. As the object of the first Arūpa Jhāna consciousness is the concept 'Space is Infinite', this first Arūpa Jhāna consciousness is also infinite. The second Arūpa Jhāna is attained by concentrating on the concept 'Consciousness is Infinite'. This is called Viññāṇañcāyatana Jhāna.

(iii) In progressing to the third Arūpa Jhāna, the first Arūpa Jhāna consciousness which has served as an object of concentration for the second Arūpa Jhāna has to be given up. Then, since even this first Arūpa Jhāna consciousness does not exist any more the concept of nothingness appears. This concept 'Nothing is there' is the object of concentration of this third Arūpa Jhāna known as Ākiñcaṇṇāyatana Jhāna.

(iv) To reach the fourth Arūpa Jhāna, the concept 'Nothing is there' has to be given up. Then, since there is no other object of concentration, the third Arūpa Jhāna consciousness has to be taken as the object of concentration. Passing completely beyond the state of Nothingness, and concentrating on the third Arūpa Jhāna consciousness, the fourth Arūpa Jhāna is so subtle and refined that it is not easy to say whether there is consciousness or there is no consciousness. Hence this final stage of Arūpa Jhāna is termed Nevasaññānāsaññāyatana Jhāna, the jhāna of 'Neither Consciousness nor Non-Consciousness'.

In the case of the four Rūpa Jhānas, the five jhāna factors of vitakka, vicāra, pīti, sukha and ekaggatā are

reduced in each successive stage; they thus differ from one another according to the number of jhāna factors that accompany them. But the four Arūpa Jhāna differ according to the object of concentration. The first and the third Arūpa Jhānas have two paññatti (concepts) as their object: the concept of Infinity of Space and the concept of Nothingness. The second and the fourth Arūpa Jhāna consciousness have the first and the third Jhāna consciousness respectively as their objects.

D. Modes of Meritorious Thought that Lead to Different Levels of Life in any Plane in the Three Spheres of Existence

Besides the classification into kinds of Meritorious Thought pertaining to the Sensuous Sphere or to the Fine Material Sphere or to the Non-material Sphere, there is a further classification of different modes of Meritorious Thought which cause rebirth in different levels in any plane of existence in the three spheres, viz., the Sensuous Sphere, the Fine Material Sphere or the Non-material Sphere. This Meritorious Thought has the short technical name of “Meritorious Thought pertaining to the Three Spheres of Existence (tebhūmaka).

This Meritorious Thought is classified into three modes, namely, Inferior class Meritorious Thought, Medium class Meritorious Thought and Superior class Meritorious Thought. This can be paraphrased into “Meritorious Thought which has inferior results or medium results or superior results such as being born into a low level or a medium level or a superior level of life in future existence”.

The reason why there are these three different classes of results of a meritorious act, which on the surface is the same meritorious act, is to be found in the quality (i.e., strength or weakness) of the four dominant mental

factors which accompany the meritorious thought. The four are:

- (a) desire which is the dominant element of the meritorious thought during the performance of a meritorious act;
- (b) effort which is the dominant element of the meritorious thought during the performance of a meritorious act;
- (c) thought which is the dominant element of the meritorious thought during the performance of a meritorious act; and
- (d) investigative knowledge which is the dominant element of the meritorious thought during the performance of a meritorious act.

Thus, in the case of a meritorious thought pertaining to the Sensuous Sphere, or the Fine Material Sphere, or the Non-material Sphere, if the dominant element involved in the exercise of that thought, whether it is desire or effort or thought or investigative knowledge, is inferior, or medium, or superior in terms of strength or weakness, the meritorious thought is of an inferior kind or of a medium kind or of a superior kind, having different effects.

This means that even if a meritorious thought leads to rebirth in the human plane, the person reborn may be born into low or inferior circumstances or level of life, or into moderate circumstances or into superior circumstances of life. The same holds true of meritorious thought pertaining to the Fine Material Sphere or to the Non-material Sphere. One may become a deva or a brahmā with an inferior status or a moderate status or a high status.

E: Meritorious Thought that Leads to Liberation from the Three Spheres of Existence

Lokuttara kusala citta, Supramundane Meritorious Thought, is associated with Magga ñāṇa which enables beings to escape from the three spheres of existence.

The Arising of Magga Ñāṇa

When the mind becomes calm and collected, and firmly fixed on the khandha aggregates, there gradually arises a penetrating insight into the real nature of the complex of khandha aggregates. The reality is that this complex is constituted only of nāma and rūpa, which are mere mental and physical phenomena, ceaselessly rising and disappearing, constantly in a state of flux. On discerning thus, there arises the realization of the insubstantiality, the voidness, and the non-self nature of the complex of khandha aggregates and that there is nothing attractive or pleasing about it.

Repeated contemplation of this real nature of the khandha aggregates results in the arising of intuitive knowledge that the aggregates of nāma and rūpa represent the embodiment of dukkha which no divine power is able to remove or banish. The spark of knowledge of the Path of Right View, sammādiṭṭhi magga ñāṇa, flashes in the mind leading to the realization that it is foolish to strive for the welfare and happiness of this complex of khandha aggregates which is a mass of unalloyed dukkha. Then for the first time in the whole of the cycle of existence, attachment to one's own khandha aggregates is eradicated. This eradication of attachment to the khandha aggregates is termed the relinquishing of the wrong view of personality or Self, sakkāya diṭṭhi. In addition to sakkāya diṭṭhi, all other akusala dhammas which tend to lead to the realm of

misery and woe are also simultaneously eliminated by this Sotāpatti magga ñāṇa.

The second stage, the Sakadāgami magga ñāṇa, weakens sensuous desire and ill will. This magga ñāṇa also has the effect of weakening the remaining defilements as well.

The third stage, namely, the Anāgāmi magga ñāṇa, completely roots out sensuous desire and ill will. This magga ñāṇa also has the effect of rooting out all the defilements that lead to the Sensuous Sphere.

The final stage, Arahatta magga ñāṇa, eradicates completely the remaining five defilements, viz., desire for the Fine Material Sphere, desire for the Non-material Sphere, conceit, restlessness and ignorance.

Just like a lamp that has exhausted its fuel, with the complete uprooting of all the defilements, there is no chance for the khandha aggregates to rise up again in a future existence. There is no more rebirth for an arahat.

All the four stages of magga ñāṇa are characterised by the arising of penetrating knowledge of the Four Ariya Truths:

- (i) The complex of the khandha aggregates is the embodiment of the Truth of dukkha, Dukkha Sacca.
- (ii) Attachment to the complex of the khandha aggregates is the Truth of the origin of dukkha, Samudaya Sacca.
- (iii) The cessation of attachment to the khandha aggregates is the Truth of the cessation of dukkha, Nirodha Sacca.

- (iv) The four magga ñāṇas that remove the attachment to the complex of the khandha aggregates are the Truth of the Path, Magga Sacca.

The Lokuttara kusala citta is explained in the text in a variety of ways, first under the name of JHĀNA. This is shown in great elaboration. Further, there are also nineteen other names such as Magga and Satipaṭṭhāna under which this citta may be propounded in exactly the same manner of elaboration as under the name 'jhāna.' Although these nineteen further nomenclatures are not stated in full, they are to be understood in full as in the case of jhāna. Please see paras 277 to 356 of the text. It may be noted here that Lokuttara kusala citta is generally known under the name of Magga only, and the fact that it also goes under the name of Jhāna or Satipaṭṭhāna, etc., is not widely known.

(ii) Rūpa Kaṇḍa

Division Concerning Corporeality

Abyākatā dhammā (neither meritorious nor demeritorious dhammā— include vipāka (resultant), kiriya (non-causative action), rūpa (Corporeality), and Nibbāna. Out of these four dhammas, only vipāka and kiriya are dealt with in the Cittuppāda Kaṇḍa. Of the remaining two dhammas, Corporeality is dealt with in this division, Rūpa kaṇḍa.

Nibbāna is left out from detailed consideration as it is unique by itself needing no analysis into sub-divisions.

Different Methods of Exposition of Corporeality

There are eleven methods of Exposition of Corporeality.

In the first method, Corporeality is viewed as a whole and is described in forty-three expressions, each expression embodying a single characteristic.

In the second method, Corporeality is viewed as being of two kinds, e.g.,

- (a) dependent Corporeality,
- (b) non-dependent Corporeality.

There are 104 such sets.

In the third method, Corporeality is viewed as being of three kinds, e.g.,

- (a) Internal dependent Corporeality,
- (b) External dependent Corporeality,
- (c) External non-dependent Corporeality,

There are 103 such sets.

In the fourth method, Corporeality is viewed as being of four kinds, e.g.,

- (a) Dependent Corporeality which is the result of a deed.
- (b) Dependent Corporeality which is not the result of a deed.
- (c) Non-dependent Corporeality which is the result of a deed.
- (d) Non-dependent Corporeality which is not the result of a deed.

There are 22 such sets.

In the fifth method, sixth method, eleventh method, Corporeality is viewed as being of five kinds, of six kinds, ... of eleven kinds respectively.

The number of different kinds of Corporeality as

described above can be reduced to 27 by taking only one each of the terms of identical nature. In the Abhidhammaṭṭha Saṅgaha 28 kinds of Corporeality are mentioned. But in the Dhammasaṅgaṇī, only 27 kinds of Corporeality are mentioned, leaving out hadayavatthu.

(iii) Nikkhepa Kaṇḍa

Division of Summarised Analytical Statements

Of the 22 tikas or triads, 100 dukas or dyads, and 42 Suttantika dukas as listed in the Mātikā, the first two divisions, Cittuppāda Kaṇḍa and Rūpa Kaṇḍa, deal with one and only one category of the dhammas, namely, the first tika of Kusala, Akusala and Abyākata dhammas. Cittuppāda Kaṇḍa contains a thorough investigation into the nature, properties and functions of all mental phenomena that come under the headings of Kusalā dhammā, Akusalā dhammā and Abyākatā dhammā; the Rūpa Kaṇḍa is concerned with all physical phenomena or Corporeality under the heading of ~~Abyākatā dhammā~~.

The Nikkhepa Kaṇḍa, the third division, avoids the elaborate treatment of the first two divisions while it gives, not too elaborately nor too briefly, summarised analytical statements of all the tikas and dukas so that their contents and significance may become fully comprehensible when this division is read together with the previous two divisions.

In general, all the tikas and dukas are treated in a condensed manner under the following eight heads in this division:

- (i) Classification by way of roots (mūla)
- (ii) Classification by way of aggregates (khandha)
- (iii) Classification by way of doors (dvāra)
- (iv) Classification by way of field of occurrence (bhūmi)

- (v) Classification by way of meaning (attha)
- (vi) Classification by way of doctrinal interpretation (dhamma)
- (vii) Classification by way of nomenclature (nāma)
- (viii) Classification by way of grammatical gender (līṅga)

Of the first four, viz., mūla, khandha, dvāra and bhūmi, only some apply to certain of the tikas and dukas, but not to all of them. The remaining four, viz., attha, dhamma, nāma and līṅga, however, are applicable to all the tikas and dukas.

Some examples of classification under the eight heads in the Nikkhepa kaṇḍa:

(i) Kusalā Dhammā Summarised by Way of
Roots (mūla)

Kusalā dhammā included in the Kusala Tika are shown by way of roots as absence of greed (alobha), absence of hatred (adosa), absence of bewilderment (amoha). Thus, Kusalā dhammā which have been so elaborately expounded in the Cittuppāda Kaṇḍa are shown as originating from just these three roots. It follows that the practical method of developing Kusalā dhammā is to eradicate greed, to eradicate hatred, to eradicate ignorance.

(ii) Kusalā Dhammā Summarised by Way of
Aggregates (khandha)

Further, it is explained in the text that Kusalā dhammā are made up of the four mental aggregates, namely, the aggregate of Sensation (vedanākkhandha), the aggregate of Perception (saññākkhandha), the aggregate of Volitional Activities (saṅkhārakkhandha), and the aggregate of Consciousness (viññāṇakkhandha). Thus the 21 kinds of

Kusala citta and 38 kinds of mental concomitants explained in the Cittuppāda kaṇḍa are fully covered under this classification as follows:

- (a) 21 Kusala citta (Aggregate of Consciousness)
- (b) Vedanā (Aggregate of Sensation)
- (c) Saññā (Aggregate of Perception)
- (d) the remaining 36 mental concomitants
(Aggregate of Volitional Activities)

This second method deals not only with the roots from which the tree of Kusalā Dhammā originates, but describes the whole tree.

(iii) Kusalā Dhammā Summarised by Way of Doors (dvāra)

The Kusalā dhammā originating from the three roots, viz., alobha, adosa and amoha, are meritorious actions done through the media of the three doors, physical, verbal and mental. Therefore, 'Kusalā dhammā' (meritorious actions) is not just a technical term in the Pitaka text, but something which can arise out of what one actually does in one's daily life.

Although Nikkhepa Kaṇḍa is very brief compared to Cittuppāda Kaṇḍa, it explains the terms of the Abhidhamma in such a way that a non-scholar can understand them. Just as a tree can be made known by describing its roots, its trunk, and its fruits, so the meaning of 'Kusalā dhammā', meritorious actions, is made known by describing its roots (which stand for alobha, adosa, amoha), its trunk (which stands for mental aggregates) and its fruits (which stand for actions). 'Akusalā dhammā' is also made known in the same way by describing its roots (which stand for lobha, dosa, moha), its trunk (which stands for mental aggregates),

and its fruits (which stand for actions).

In the case of *Abyākatā dhammā*, *Vipāka* is classified as the Sensuous Sphere resultant, the Fine Material Sphere resultant, the Non-material Sphere resultant and the Supramundane Sphere resultant, and further classified as the four resultants mental aggregates; *Kiriya* is classified as non-causative action in the Sensuous Sphere, non-causative action in the Fine Material Sphere, and non-causative action in the Non-material Sphere, and further classified as the four non-causative aggregates. All Corporeality as well as *Nibbāna* are in the *Abyākatā dhammā* as they are neither meritorious nor demeritorious.

(iv) *Vedanā Tika* Explained by Way of
Field of Occurrence (*bhūmi*)

The exposition of *Vedanā Tika*, the triad of Sensation, which is not directly expounded in the *Cittuppāda Kaṇḍa* and *Rūpa Kaṇḍa* provides an example of classification by way of field of occurrence. Consciousness and mental concomitants, being the basis or the ground from which Sensation arises, are classified in this division according to the types of Sensation with which they are associated. Thus we have:

- (a) *Sukha Bhūmi*, Consciousness and Mental Concomitants from which arises Pleasant Sensation;
- (b) *Dukkha Bhūmi*, Consciousness and Mental Concomitants from which arises Unpleasant Sensation;
- (c) *Adukkhamasukha Bhūma*, Consciousness and Mental Concomitants from which arises Neither-pleasant-nor-unpleasant Sensation.

The first type, Sukha Bhūmi, is subdivided into Kāmasukhabhūmi (mental factors in the Sensuous Sphere which are associated with pleasure), Rūpasukhabhūmi (mental factors in the Fine Material Sphere which are associated with pleasure) and Lokuttarasukhabhūmi (mental factors in the Supramundane Sphere which are associated with pleasure).

These types of Consciousness and Mental Concomitants are treated in this division only in a summary way, but they can be described more elaborately and fully following the pattern laid down in the Cittuppāda Kaṇḍa.

Dukkhabhūmi, Consciousness and Mental Concomitants from which arises Unpleasant Sensation, is explained merely as Kāmadukkhābhūmi, which according to the Cittuppāda Kaṇḍa means Consciousness and Mental Concomitants of the Sensuous Sphere accompanied by mental and physical suffering.

Adukkhamasukhabhūmi, Consciousness and Mental Concomitants from which arises Neither-pleasant-nor-unpleasant Sensation, is subdivided into four categories: Kāma-upekkhābhūmi, Rūpa-upekkhābhūmi, Arūpa-upekkhābhūmi and Lokuttara-upekkhābhūmi. Kāmaupekkhābhūmi means mental factors in the Sensuous Sphere which are associated with equanimity. Rūpa-upekkhābhūmi means mental factors of the Fifth Jhāna of the Fine Material Sphere which are associated with equanimity. Arūpa-upekkhābhūmi means mental factors of the Fifth Jhāna of the Non-material Sphere which are associated with equanimity. And Lokuttara-upekkhābhūmi means mental factors of the Fifth Supramundane Jhāna which are associated with equanimity.

(iv) Aṭṭhakathā Kaṇḍa
Division of Additional Elucidations

In the Mātikā of Dhammasaṅgaṇī, there are 22 tikas, 100 dukas and 42 Suttantika dukas. Of these, the Kusala Tika, meritorious triad, is shown in detail in the Cittuppāda Kaṇḍa and the Rūpa Kaṇḍa. The other tikas and dukas together with the Kusala Tika are dealt with in a summarised way in the Nikkhepa' Kaṇḍa. Thus the treatment of tikas and dukas can be said to be complete in the first three divisions.

But merely indicating, for instance, as in the Nikkhepa Kaṇḍa, the meaning of tikas and dukas may not be sufficient for a full understanding of some tikas and dukas without enumeration in detail. The enumeration of mind, mental concomitants and Corporeality can be found in the Cittuppāda Kaṇḍa and Rūpa Kaṇḍa, but they are spread throughout these divisions. Therefore it is not easy for the student to know the enumeration of the categories in each tika or duka. This enumeration is done for some of the important tikas and dukas in the Aṭṭhakathā Kaṇḍa.

For instance, in the Nikkhepa Kaṇḍa, Consciousness and mental concomitants in Vedanā Tika are treated collectively by way of bhūmis (field of occurrence) or by way of khandhas (aggregates). But in the Aṭṭhakathā kaṇḍa, we find that mental factors associated with pleasure, mental factors associated with mental and physical suffering, and mental factors associated with equanimity are shown in detailed enumeration.

In the same way the Nikkhepa Kaṇḍa deals with the mental factors of the Vitakka Tika collectively and they are explained by way of field of occurrence and by way of aggregates. In the Aṭṭhakathā Kaṇḍa, the Vitakka Tika is elucidated by detailed enumeration of the mental factors associated with vitakka (initial application of the mind) and vicāra (sustained application of the mind), the mental factors not associated with vitakka but only associated with vicāra, and the mental factors not associated with both vitakka and vicāra.

The same may be said of the treatment of the Ārammaṇa Tika. The Nikkhepa Kaṇḍa provides only the bare definition for some of the categories contained in the classification of these tikas, without giving the elucidation and enumeration of the mental factors involved. The Aṭṭhakathā Kaṇḍa treats them more fully, giving an enumeration of the mental factors of Consciousness and mental concomitants that are involved in each case. For example, in dealing with the Parittārammaṇa Tika, the mental factors involved in the categories of -- (a) Sensual things which are the objects of attention, (b) Sublime things which are the objects of attention, (c) Nibbāna which is the object of attention -- are enumerated in the Aṭṭhakathā Kaṇḍa.

It may be stated that the Aṭṭhakathā Kaṇḍa serves as an indispensable to the understanding of the Dhammasaṅgaṇī.

A draft of this Introduction based largely on the introduction to the Myanmar version of *Dhammasaṅgaṇī*, was made by U Ko Lay, Retd. Vice Chencellor of Mandalay University, who was then a Senior Editor. This draft has been revised and edited by the Editorial Committee.

The Editorial Committee
Department for the Promotion and
Propagation of the Sasana

The Full Moon Day of First Waso, 1355 M.E.

The Third Day of July, 1993.

Note (1): We have followed the Myanmar version in the arrangement and titling of chapter and section headings, In this we have benefited from the diagrammatic tables in the Introduction to the Myanmar version and from the elucidation of the diagrammatic tables by Sayagyi U Kyaw Htut, our Doctrinal Adviser.

Note (2): In the *Aṭṭhākathā* Division the number of dhamma factors, enumerated according to contextual relevance, in each of the categories of the meritorious dhammā, the demeritorious dhammā, the Vipāka dhammā, and the Kiriya dhammā, based on the *Abhidhammatṭha Saṅgaha* in each case is shown in brackets.

Note (3): The whole of *Dhammasaṅgaṇī*, consisting of 4 Divisions or Books, was translated by the late U Kyaw Khine, I.C.S. (Retd.). The *Sittuppāda Kaṇḍa* was translated by U Kyaw Khine with the assistance of U Shwe Mra, I.C.S. (Retd.), before he became the Chairman of the Editorial Committee, and of U Aung Thein Nyunt, B.A., Pathamagyaw Dhammācariya, and with the participation of Sayadaw The Venerable U Ñyānika of Myaungmya (now an Agga-mahāpāṇḍita) , in an advisory capacity. It was revised and

edited by the Editorial Committee. The other Books or Divisions of *Dhammasaṅgaṇī* were translated by the late U Kyaw Khine with the assistance of Sayagyi Dhammācariya U Kyaw Htut, Doctrinal Adviser and U Hla Maung, Editor. Later, Sayagyi U Bo Maung, Dhammācariya, took the place of Sayagyi U Kyaw Htut.

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DHAMMASANGANĪ

CONTENTS

	PAGE
MĀTIKĀ	
A. Tika Mātikā (List of Triads)	1
B. Duka Mātikā (List of Dyads)	7
I. Hetu Gocchaka	7
II. Cūlantara Duka	8
III. Āsava Gocchaka	9
IV. Saññojana Gocchaka	11
V. Gantha Gocchaka	12
VI. Ogha Gocchaka	13
VII. Yoga Gocchaka	14
VIII. Nīvaraṇa Gocchaka	15
IX. Parāmāsa Gocchaka	16
X. Mahantara Duka	18
XI. Upādāna Gocchaka	20
XII. Kilesa Gocchaka	21
XIII. Piṭṭhi Duka	23
C. Suttantika Duka Mātikā	25
(List of Suttantika Dyads)	
I. DIVISION ON MIND AND MENTAL CONCOMITANTS	33
(Cittuppāda Kaṇḍa)	
PART I. Categories of Meritorious Thoughts	33
Meritorious Thoughts Pertaining to the Sensuous Sphere	33

	PAGE
Meritorious Thoughts Pertaining to the Fine Material Sphere	.... 86
Meritorious Thoughts Pertaining to the Non-material Sphere	.... 142
Kinds of Meritorious Thoughts which lead to the Three Grades of Existence in the Respective Sphere	.... 144
Supramundane Meritorious Thoughts	.... 156
PART II. Twelve Categories of Demeritorious Thoughts	.... 194
PART III. Categories of Thought Not Classified as Meritorious or Demeritorious	.... 223
II. DIVISION CONCERNING CORPOREALITY (<i>Rūpa Kaṇḍa</i>)	.. 357
MĀTIKĀ : List of Different Methods of Exposition of Corporeality	.... 318
First Method (Ekaka): Corporeality Viewed as a Single Categories	.... 318
Second Method (Duka): Counting of Corporeality in Two Categories in 104 Sets	.... 321
Third Method (Tika): Counting of Corporeality in Three Categories in 103 Sets	.... 333

	PAGE
Fourth Method (Catuka): Counting of Corporeality in Four Categories in 22 Sets	.... 350
Fifth Method (Pañcaka): Counting of Corporeality in Five Categories	.... 357
Sixth Method (Chakka): Counting of Corporeality in Six Categories	.... 358
Seventh Method (Sattaka): Counting of Corporeality in Seven Categories	.... 359
Eighth Method (Atṭhaka): Counting of Corporeality in Eight Categories	.... 359
Ninth Method (Navaka): Counting of Corporeality in Nine Categories	.... 360
Tenth Method (Dasaka): Counting of Corporeality in Ten Categories	.... 361
Eleventh Method (Ekadasaka): Counting of Corporeality in Eleven Categories	.... 362
RŪPA VIBHATTI :	
Analysis of Corporeality	.... 363
First Method (Ekaka): Corporeality Viewed as a Single Category	.... 363

	PAGE
Second Method (Duka): Counting of Coporeality in Two Categories in 104 Sets	.... 367
Third Method (Tika): Counting of Corporeality in Three Categories in 103 Sets	.... 438
Fourth Method (Catuka): Counting of Corporeality in Four Categories in 22 Sets	.... 486
Fifth Method (Pañcaka): Counting of Corporeality in Five Categories	.... 522
Sixth Method (Chakka): Counting of Corporeality in Six Categories	.... 523
Seventh Method (Sattaka): Counting of Corporeality in Seven Categories	.... 524
Eighth Method (Aṭṭhaka): Counting of Corporeality in Eight Categories	.... 525
Ninth Method (Navaka): Counting of Corporeality in Nine Categories	.... 526
Tenth Method (Dasaka): Counting of Corporeality in Ten Categories	.... 527

	PAGE
Eleventh Method (Ekadasaka): Counting of Corporeality in Eleven Categories	.... 528
III. DIVISION OF SUMMARIZED ANALYTICAL STATEMENTS (<i>Nikkhepa Kaṇḍa</i>)	.... 531
Analytical Exposition of the Triads	.... 531
Analytical Exposition of the Dyads	.... 559
Hetu Gocchaka	.... 559
Cūlantara Duka	.... 571
Āsava Gocchaka	.... 578
Saññojana Gocchaka	.... 584
Gantha Gocchaka	.... 594
Ogha Gocchaka	.... 603
Yoga Gocchaka	.... 603
Nīvaraṇa Gocchaka	.... 603
Parāmāsa Gocchaka	.... 613
Mahantara Duka	.... 617
Upādāna Gocchaka	.... 626
Kilesa Gocchaka	.... 633
Piṭṭhi Duka	.... 649
Analytical Exposition of Dyads Pertaining to the Suttanta	.... 668
IV. DIVISION OF ADDITIONAL ELUCIDATION (<i>Aṭṭhakathā Kaṇḍa</i>)	.... 695
Elucidation of the Meanings of the Categories in the Triads	.... 695

	PAGE
Elucidation of the Meanings of the Categories in the Dyads	.... 719
Hetu Gocchaka	.... 719
Cūlantara Duka	.... 725
Āsava Gocchaka	.... 728
Saññojana Gocchaka	.... 733
Gantha Gocchaka	.... 738
Ogha Gocchaka	.... 743
Yoga Gocchaka	.... 743
Nīvaraṇa Gocchaka	.... 743
Parāmāsa Gocchaka	.... 748
Mahantara Duka	.... 751
Upādāna Gocchaka	.... 761
Kilesa Gocchaka	.... 763
Piṭṭhi Duka	.... 769
INDEX	.... 785

MĀTIKĀ

A List of Subjects for Analytical Treatment in the Text

[The numbers after each category refer to the relevant paragraphs in the text.]

A. Tika Mātikā : List of Triads

1. Kusala Tika:
 - (i) Meritorious Dhammā (1-364, 985, 1384)
 - (ii) Demeritorious Dhammā
(365-430, 986, 1385)
 - (iii) Neither meritorious nor demeritorious
Dhammā (431-984 , 987, 1386)
2. Vedanā Tika:
 - (i) Dhammā associated with pleasant sensation
(988, 1387)
 - (ii) Dhammā associated with unpleasant
sensation (989, 1388)
 - (iii) Dhammā associated with neither pleasant
nor unpleasant sensation (990, 1389)
3. Vipāka Tika:
 - (i) Dhammā which are resultants
(991, 1390)
 - (ii) Dhammā which cause resultants
(992, 1391)
 - (iii) Dhammā which are neither resultants nor
which cause resultants (993, 1392)

4. Upādiṇṇa Tika:

- (i) Dhammā which are kamma-born as well as objects of Clinging (994, 1393)
- (ii) Dhammā which are not kamma-born but are objects of Clinging (995, 1394)
- (iii) Dhammā which are neither kamma-born nor are objects of Clinging (996, 1395)

5. Samkiliṭṭha Tika:

- (i) Dhammā which are defiled and are also objects of defilements (997, 1396)
- (ii) Dhammā which are not defiled but are objects of defilements (998, 1397)
- (iii) Dhammā which are neither defiled nor are objects of defilements (999, 1398)

6. Vitakka Tika:

- (i) Dhammā associated with initial application of the mind and sustained application of the mind (1000, 1399)
- (ii) Dhammā not associated with initial application of the mind but merely with sustained application of the mind (1001, 1400)
- (iii) Dhammā not associated with both initial application of the mind and sustained application of the mind (1002, 1401)

7. Pīti Tika:

- (i) Dhammā which arise together with Delightful Satisfaction (1003, 1402)
- (ii) Dhammā which arise together with happiness (1004, 1403)

- (iii) Dhammā which arise together with Equanimity (1005, 1404)

8. Dassana Tika:

- (i) Dhammā eliminated by Sotāpatti Magga (1006, 1405)
- (ii) Dhammā eliminated by the three higher Maggas (1011, 1406)
- (iii) Dhammā not eliminated by Sotāpatti Magga nor by the three higher Maggas (1012, 1407)

9. Dassana Hetuka Tika:

- (i) Dhammā with root causes eliminated by Sotāpatti Magga (1013, 1408)
- (ii) Dhammā with root causes eliminated by the three higher Maggas (1018, 1409)
- (iii) Dhammā which have no other root causes to associate with and which are eliminated neither by Sotāpatti Magga nor by the three higher Maggas (1019, 1410)

10. Ācayagāmi Tika:

- (i) Dhammā leading to (the piling up of) rebirth and death (1020, 1411)
- (ii) Dhammā leading to realization of Nibbāna (1021, 1412)
- (iii) Dhammā which neither lead to (piling up of) rebirth and death nor to realization of Nibbāna (1022, 1413)

11. Sekkha Tika:

- (i) Dhammā which are the mental properties of ariyas who are still training themselves for arahatship (1023, 1414)
- (ii) Dhammā which are the mental properties of ariyas who have completed training themselves (arahats) (1024, 1415)
- (iii) Dhammā which are neither the mental properties of ariyas still training themselves for arahatship nor of ariyas who have completed training themselves (arahats) (1025, 1416)

12. Paritta Tika:

- (i) Dhammā of limited efficacy (Kāma dhammā) (1026, 1417)
- (ii) Dhammā of lofty attainments (1027, 1418)
- (iii) Dhammā which are incomparable (1031, 1419)

13. Parittarāmmaṇa Tika:

- (i) Dhammā which have object of limited efficacy (1029, 1420)
- (ii) Dhammā which have lofty attainments as object (1027, 1418)
- (iii) Dhammā which have incomparable dhammā as object (1031, 1422)

14. Hīna Tika:

- (i) Inferior dhammā (1032, 1423)
- (ii) Medium dhammā (1033, 1424)
- (iii) Superior dhammā (1034, 1425)

15. Micchatta Tika:

- (i) Wrong dhammā which unfailingly produce results (immediately after death) (1035, 1426)
- (ii) Right dhammā which unfailingly produce results (immediately after the arising of those dhammā) (1036, 1427)
- (iii) Dhammā which do not unfailingly produce results (immediately after death or immediately after the arising of those dhammā) (1037, 1428)

16. Maggārammaṇa Tika:

- (i) Dhammā which have Magga as the object (1038, 1429)
- (ii) Dhammā which have Magga as root cause (1039, 1429)
- (iii) Dhammā which have Magga as predominant factor (1040, 1429)

17. Uppannā Tika:

- (i) Dhammā which are in the process of arising (1041, 1430)
- (ii) Dhammā which have not yet arisen (1042, 1430)
- (iii) Dhammā which will definitely arise (1043, 1430)

18. Añña Tika:

- (i) Dhammā which are past (1044, 1431)
- (ii) Dhammā of the future (1045, 1431)
- (iii) Dhammā of the present (1046, 1431)

19. Añitārammaṇa Tika:

- (i) Dhammā which have the past as object (1047, 1432)
- (ii) Dhammā which have the future as object (1048, 1433)
- (iii) Dhammā which have the present as object (1049, 1434)

20. Ajjhata Tika:

- (i) Dhammā which are internal (1050, 1435)
- (ii) Dhammā which are external (1051, 1435)
- (iii) Dhammā which are internal and external (1052, 1435)

21. Ajjhatārammaṇa Tika

- (i) Dhammā which have internal things as objects (1053, 1436)
- (ii) Dhammā which have external things as objects (1054, 1437)
- (iii) Dhammā which have internal and external things as objects (1055, 1437)

22. Sanidassana Tika:

- (i) Dhammā which are visible and which arise with impingement (1056, 1438)
- (ii) Dhammā which are not visible but which arise with impingement (1057, 1439)
- (iii) Dhammā which are not visible and which arise without impingement (1058, 1440)

End of the Tika Mātikā

B. Duka Mātikā: List of Dyads**I. Hetu Gocchaka:****Cluster of Dukas Relating to Root Causes**

1. (1) Hetu Duka:
 - (i) Dhammā which are Root Causes
(1059, 1077, 1441)
 - (ii) Dhammā which are not Root Causes
(1078, 1442)
2. (2) Sa-hetuka Duka:
 - (i) Dhammā which have Root Causes (1079, 1443)
 - (ii) Dhammā which have no Root Causes
(1080, 1444)
3. (3) Hetusampayutta Duka:
 - (i) Dhammā which are associated with Root Causes (1081, 1445)
 - (ii) Dhammā which are not associated with Root Causes (1082, 1446)
4. (4) Hetu Sa-hetuka Duka:
 - (i) Dhammā which are Root Causes and which also have Root Causes (1083, 1448)
 - (ii) Dhammā which have Root Causes but are not Root Causes (1084, 1448)
5. (5) Hetu Hetusampayutta Duka:
 - (i) Dhammā which are Root Causes and which are also associated with Root Causes (1085, 1449)
 - (ii) Dhammā which are associated with Root Causes but are not Root Causes (1086, 1450)

6. (6) Na-hetu Sa-hetuka Duka:

- (i) Dhammā which are not Root Causes but which have Root Causes (1087, 1451)
- (ii) Dhammā which are not Root Causes and which have no Root Causes (1088, 1452)

End of the Hetu Gocchaka

.....

II. Culāntara Duka:

Shorter Compilation of Unrelated Dukas

7. (1) Sappaccaya Duka:

- (i) Dhammā which are due to causes (1089, 1453)
- (ii) Dhammā which are not due to causes (1090, 1454)

8. (2) Saṅkhata Duka:

- (i) Dhammā which are conditioned (1091, 1455)
- (ii) Dhammā which are unconditioned (1092, 1456)

9. (3) Sanidassana Duka:

- (i) Dhammā which are visible (1093, 1457)
- (ii) Dhammā which are not visible (1094, 1458)

10. (4) Sappaṭigha Duka

- (i) Dhammā which arise with impingement (1095, 1459)
- (ii) Dhammā which arise without impingement (1096, 1460)

11. (5) Rūpī Duka:
 - (i) Dhammā which are corporeal (1097, 1461)
 - (ii) Dhammā which are not corporeal (1098, 1462)
12. (6) Lokiya Duka:
 - (i) Dhammā which are mundane (1099, 1463)
 - (ii) Dhammā which are supramundane (1100, 1464)
13. (7) Kenaci Viññeyya Duka:
 - (i) Dhammā which are cognizable by some kind of consciousness (1101, 1464)
 - (ii) Dhammā which are not cognizable by some kind of consciousness (1101, 1464)

[i.e., what is cognizable by sight is not cognizable by hearing, and so on]

End of the Cūḷantara Duka

.....

III. Āsava Gocchaka

Cluster of Dukas Relating to Āsavas (Defilements that Befuddle the Mind)

14. (1) Āsava Duka:
 - (i) Dhammā which are āsavas (1102, 1465)
 - (ii) Dhammā which are not āsavas (1107, 1466)
15. (2) Sāsava Duka:
 - (i) Dhammā which are objects of āsavas (1108, 1467)
 - (ii) Dhammā which are not objects of āsavas (1109, 1468)

16. (3) *Āsava Sampayutta Duka*:

- (i) *Dhammā* which are associated with *āsavas* (1110, 1469)
- (ii) *Dhammā* which are not associated with *āsavas* (1111, 1470)

17. (4) *Āsava Sāsava Duka*:

- (i) *Dhammā* which are *āsavas* as well as objects of *āsavas* (1112, 1471)
- (ii) *Dhammā* which are objects of *āsavas* but are not *āsavas* (1113, 1472)

18. (5) *Āsava Āsava Sampayutta Duka*:

- (i) *Dhammā* which are *āsavas* and are also associated with *āsavas* (1114, 1473)
- (ii) *Dhammā* which are associated with *āsavas* but are not *āsavas* (1115, 1474)

19. (6) *Āsava Vippayutta Sāsava Duka*:

- (i) *Dhammā* which are not associated with *āsavas* and yet are objects of *āsavas* (1116, 1475)
- (ii) *Dhammā* which are neither associated with *āsavas* nor are objects of *āsavas* (1117, 1476)

End of the *Āsava Gocchaka*

IV. Saññojana Gocchaka

Cluster of Dukas Relating to Fetters (Saññojanas)

20. (1) Saññojana Duka:
 - (i) Dhammā which are fetters (1118, 1477)
 - (ii) Dhammā which are not fetters (1129, 1478)
21. (2) Saññojaniya Duka:
 - (i) Dhammā which are objects of fetters (1130, 1479)
 - (ii) Dhammā which are not objects of fetters (1131, 1480)
22. (3) Saññojana Sampayutta Duka:
 - (i) Dhammā which are associated with fetters (1132, 1481)
 - (ii) Dhammā which are not associated with fetters (1133, 1482)
23. (4) Saññojana Saññojaniya Duka:
 - (i) Dhammā which are fetters as well as objects of fetters (1134, 1483)
 - (ii) Dhammā which are objects of fetters but are not fetters (1135, 1484)
24. (5) Saññojana Saññojana Sampayutta Duka:
 - (i) Dhammā which are fetters and are also associated with fetters (1136, 1485)
 - (ii) Dhammā which are associated with fetters but are not fetters (1137, 1486)
25. (6) Saññojana Vippayutta Saññojaniya Duka:
 - (i) Dhammā which are not associated with fetters and yet are objects of fetters (1138, 1487)

- (ii) Dhammā which are neither associated with fetters nor are objects of fetters (1139, 1488)

End of the Saññojana Gocchaka

.....

V. Gantha Gocchaka

Cluster of Dukas Relating to Bonds (Ganthas)

26. (1) Gantha Duka:

- (i) Dhammā which are bonds (1140, 1489)
- (ii) Dhammā which are not bonds (1145, 1490)

27. (2) Ganthaniya Duka:

- (i) Dhammā which are objects of bonds (1146, 1491)
- (ii) Dhammā which are not objects of bonds (1147, 1492)

28. (3) Gantha Sampayutta Duka:

- (i) Dhammā which are associated with bonds (1148, 1493)
- (ii) Dhammā which are not associated with bonds (1149, 1494)

29. (4) Gantha Ganthaniya Duka:

- (i) Dhammā which are bonds as well as objects of bonds (1150, 1495)
- (ii) Dhammā which are objects of bonds but are not bonds (1151, 1496)

30. (5) Gantha Gantha Sampayutta Duka:

- (i) Dhammā which are bonds and are also associated with bonds (1152, 1497)

- (ii) Dhammā which are associated with bonds but are not bonds (1153, 1498)

31. (6) Gantha Vippayutta Duka:

- (i) Dhammā which are not associated with bonds and yet are objects of bonds (1154, 1499)
- (ii) Dhammā which are neither associated with bonds nor are objects of bonds (1155, 1500)

End of the Gantha Gocchakā

.....

VI. Ogha Gocchaka

Cluster of Dukas Relating to Whirlpools (Oghas)

32. (1) Ogha Duka:

- (i) Dhammā which are whirlpools (1156, 1501)
- (ii) Dhammā which are not whirlpools

33. (2) Oghaniya Duka:

- (i) Dhammā which are objects of whirlpools
- (ii) Dhammā which are not objects of whirlpools

34. (3) Ogha Sampayutta Duka:

- (i) Dhammā which are associated with whirlpools
- (ii) Dhammā which are not associated with whirlpools

35. (4) Ogha Oghaniya Duka:

- (i) Dhammā which are whirlpools as well as objects of whirlpools
- (ii) Dhammā which are objects of whirlpools but are not whirlpools

36. (5) Ogha Ogha Sampayutta Duka:
- (i) Dhammā which are whirlpools and are also associated with whirlpools
 - (ii) Dhammā which are associated with whirlpools but are not whirlpools
37. (6) Ogha Vippayutta Oghaniya Duka:
- (i) Dhammā which are not associated with whirlpools and yet are objects of whirlpools
 - (ii) Dhammā which are neither associated with whirlpools nor are objects of whirlpools
- End of the Ogha Gocchaka.

.....

VII. Yoga Gocchaka

Cluster of Dukas Relating to Yokes (Yogas)

38. (1) Yoga Duka:
- (i) Dhammā which are yokes (1157, 1502)
 - (ii) Dhammā which are not yokes
39. (2) Yoganiya Duka:
- (i) Dhammā which are objects of yokes
 - (ii) Dhammā which are not objects of yokes
40. (3) Yoga Sampayutta Duka:
- (i) Dhammā which are associated with yokes
 - (ii) Dhammā which are not associated with yokes
41. (4) Yoga Yoganiya Duka:
- (i) Dhammā which are yokes as well as objects of yokes
 - (ii) Dhammā which are objects of yokes but are

42. (5) Yoga Yoga Sampayutta Duka:

- (i) Dhammā which are yokes and are also associated with yokes
- (ii) Dhammā which are associated with yokes but are not yokes

43. (6) Yoga Vippayutta Yoganiya Duka:

- (i) Dhammā which are not associated with yokes and yet are objects of yokes
- (ii) Dhammā which are neither associated with yokes nor are objects of yokes

End of the Yoga Gocchaka.

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VIII. Nīvaraṇa Gocchaka

Cluster of Dukas Relating to Hindrances (Nīvaraṇas)

44. (1) Nīvaraṇa Duka:

- (i) Dhammā which are hindrances (1158, 1503)
- (ii) Dhammā which are not hindrances (1169, 1504)

45. (2) Nīvaraṇiya Duka

- (i) Dhammā which are objects of hindrances (1170, 1505)
- (ii) Dhammā which are not objects of hindrances (1171, 1506)

46. (3) Nīvaraṇa Sampayutta Duka:

- (i) Dhammā which are associated with hindrances (1172, 1507)
- (ii) Dhammā which are not associated with hindrances (1173, 1508)

47. (4) **Nīvaraṇa Nivaraṇiya Duka:**
- (i) Dhammā which are hindrances as well as objects of hindrances (1174, 1510)
 - (ii) Dhammā which are objects of hindrances but are not hindrances (1175, 1510)
48. (5) **Nīvaraṇa Nīvaraṇa Sampayutta Duka:**
- (i) Dhammā which are hindrances and are also associated with hindrances (1176, 1511)
 - (ii) Dhammā which are associated with hindrances but are not hindrances (1177, 1512)
49. (6) **Nīvaraṇa Vippayutta Nivaraṇiya Duka:**
- (i) Dhammā which are not associated with hindrances and yet are objects of hindrances (1178, 1513)
 - (ii) Dhammā which are neither associated with hindrances nor are objects of hindrances (1179, 1514)

End of the Nīvaraṇa Gocchaka

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IX. Parāmāsa Gocchaka

Cluster of Dukas Relating to Misconceptions (Parāmāsa)

50. (1) **Parāmāsa Duka:**
- (i) Dhammā which are misconceptions (1180, 1515)
 - (ii) Dhammā which are not misconceptions (1182, 1516)
51. (2) **Parāmatṭha Duka:**
- (i) Dhammā which are objects of misconceptions (1183, 1517)

- (ii) Dhammā which are not objects of misconceptions (1184, 1518)

52. (3) Parāmāsa Sampayutta Duka:

- (i) Dhammā which are associated with misconceptions (1185, 1518)
- (ii) Dhammā which are not associated with misconceptions (1186, 1519)

53. (4) Parāmāsa Parāmatṭha Duka:

- (i) Dhammā which are misconceptions as well as objects of misconceptions (1187, 1521)
- (ii) Dhammā which are objects of misconceptions but are not misconceptions (1188, 1522)

54. (5) Parāmāsa Vippayutta Parāmatṭha Duka:

- (i) Dhammā which are not associated with misconceptions and yet are objects of misconceptions (1189, 1523)
- (ii) Dhammā which are neither associated with misconceptions nor are objects of misconceptions (1190, 1524)

End of the Parāmāsa Gocchaka

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Editorial Note:

It will be noticed that in this Gocchaka there are only five pairs or Dukas instead of six as in the previous Gocchakas. What is missing is what would ordinarily correspond to the Number Five Duka of the previous Gocchakas. The reason is this: In this Gocchaka, "Parāmāsa" has only one element, namely, wrong view, i.e., misconception, whereas in other Gocchakas like Āsava Gocchaka, Nīvaraṇa Gocchaka, there are two or more elements going under the same

name . Thus, it will be illogical to say that a single mental element (here, Parāmāsa, misconception) arises together with itself , for “is associated with” means “arises together”. Hence, this Duka is not stated in this gocchaka.

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X. Mahantara Duka

Longer Compilation of Unrelated Dukas

55. (1) Sārammaṇa Duka:

- (i) Dhammā which attend to objects (1191, 1525)
- (ii) Dhammā which do not attend to objects (1192, 1526)

56. (2) Citta Duka:

- (i) Dhammā that are mind (1193, 1527)
- (ii) Dhammā that are not mind (1194, 1528)

57. (3) Cetasika Duka:

- (i) Dhammā that are mental concomitants (1195, 1529)
- (ii) Dhammā that are not mental concomitants (1196, 1530)

58. (4) Citta Sampayutta Duka:

- (i) Dhammā which are associated with mind (1197, 1531)
- (ii) Dhammā which are not associated with mind (1198, 1532)

59. (5) Citta Saṁsatṭha Duka:

- (i) Dhammā which are mixed with mind (1199, 1533)
- (ii) Dhammā which are not mixed with mind

60. (6) Citta Samuṭṭhāna Duka:
 (i) Dhammā caused by mind (1201, 1535)
 (ii) Dhammā not caused by mind (1202, 1536)
61. (7) Citta Sahabu Duka:
 (i) Dhammā which arise together with mind (1203, 1537)
 (ii) Dhammā which do not arise together with mind (1204, 1538).
62. (8) Cittānuparivatti Duka:
 (i) Dhammā which always accompany mind (1205, 1539)
 (ii) Dhammā which never accompany mind (1206, 1540).
63. (9) Citta Samsatṭha Samuṭṭhāna Duka:
 (i) Dhammā which are mixed with mind and are also caused by mind (1207, 1541)
 (ii) Dhammā which are not mixed with mind nor are caused by mind (1208, 1542)
64. (10) Citta Samsatṭha Samuṭṭhāna Sahabhu Duka:
 (i) Dhammā which are mixed with mind, are also caused by mind, and which also arise together with mind (1209, 1543)
 (ii) Dhammā which are not mixed with mind, which are not caused by mind, and which do not arise together with mind (1210, 1544)
65. (11) Citta Samsatṭha Samuṭṭhānānuparivatti Duka:
 (i) Dhammā which are mixed with mind, caused by mind, and which always accompany mind (1211, 1545)

- (ii) Dhammā which are not mixed with mind, which are not caused by mind, and which never accompany mind (1212, 1546)

66. (12) Ajjhatika Duka:

- (i) Dhammā which arise internally (1213, 1547)
- (ii) Dhammā which arise externally (1214, 1548)

67. (13) Upādā Duka:

- (i) Dhammā which are dependent . (1215, 1549)
- (ii) Dhammā which are not dependent (1216, 1550)

68. (14) Upādiṇṇa Duka:

- (i) Dhammā which are kamma-born (1217, 1551)
- (ii) Dhammā which are not kamma-born (1218, 1552)

End of the Mahantara Duka

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XI. Upādāna Gocchaka

Cluster of Dukas Relating to Clinging (Upādāna)

69. (1) Upādāna Duka:

- (i) Dhammā which are Clinging (1219, 1553)
- (ii) Dhammā which are not Clinging (1224, 1554)

70. (2) Upādāniya Duka:

- (i) Dhammā which are objects of Clinging (1225, 1555)
- (ii) Dhammā which are not objects of Clinging (1226, 1556)

71. (3) Upādāna Sampayutta Duka:
- (i) Dhammā which are associated with Clinging (1227, 1557)
 - (ii) Dhammā which are not associated with Clinging (1228, 1558)
72. (4) Upādāna Upādāniya Duka
- (i) Dhammā which are Clinging as well as objects of Clinging (1229, 1559)
 - (ii) Dhammā which are objects of Clinging but are not Clinging (1230, 1560)
73. (5) Upādāna Upādāna Sampayutta Duka:
- (i) Dhammā which are Clinging and are also associated with Clinging (1231, 1561)
 - (ii) Dhammā which are associated with Clinging but are not Clinging (1231, 1562)
74. (6) Upādāna Vippayutta Upādāniya Duka:
- (i) Dhammā which are not associated with Clinging and yet are objects of Clinging (1233, 1563)
 - (ii) Dhammā which are neither associated with Clinging nor are objects of Clinging (1234, 1564)

End of the Upādāna Gocchaka

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XII. Kilesa Gocchaka

Cluster of Dukas Relating to Defilements

75. (1) Kilesa Duka:
- (i) Dhammā which are defilements (1235, 1565)

- (ii) Dhammā which are not defilements (1246, 1566)
- 76. (2) Saṁkilesika Duka:
 - (i) Dhammā which are objects of defilements (1247, 1567)
 - (ii) Dhammā which are not objects of defilements (1248, 1568)
- 77. (3) Saṁkiliṭṭha Duka:
 - (i) Dhammā which are defiled (1249, 1569)
 - (ii) Dhammā which are not defiled (1250, 1570)
- 78. (4) Kilesa Sampayuttā Duka:
 - (i) Dhammā which are associated with defilements (1251, 1571)
 - (ii) Dhammā which are not associated with defilements (1252, 1572)
- 79. (5) Kilesa Saṁkilesika Duka:
 - (i) Dhammā which are defilements as well as objects of defilements (1253, 1573)
 - (ii) Dhammā which are objects of defilements but are not defilements (1254, 1574)
- 80. (6) Kilesa Saṁkiliṭṭha Duka:
 - (i) Dhammā which are defilements and are also defiled (1255, 1575)
 - (ii) Dhammā which are defiled but are not defilements (1256, 1576)
- 81. (7) Kilesa Kilesa Sampayutta Duka:
 - (i) Dhammā which are defilements and are also associated with defilements (1257, 1577)

- (ii) Dhammā which are associated with defilements but are not defilements (1258, 1278)

82. (8) Kilesa Vip̄payutta Sam̄kilesika Duka:

- (i) Dhammā which are not associated with defilements and yet are objects of defilements (1259, 1579)
- (ii) Dhammā which are neither associated with defilements nor are objects of defilements (1260, 1580)

End of the Kilesa Gocchaka

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XIII. Piṭṭhi Duka

Last Compilation of Unrelated Dukas

83. (1) Dassanena Pahātabba Duka:

- (i) Dhammā eliminated by Sotāpatti Magga (1262, 1581)
- (ii) Dhammā not eliminated by Sotāpatti Magga (1265, 1582)

84. (2) Bhāvanāya Pahātabba Duka:

- (i) Dhammā eliminated by the three higher Maggas (1266, 1583)
- (ii) Dhammā not eliminated by the three higher Maggas (1267, 1584)

85. (3) Dassanena Pahātabba Hetuka Duka:

- (i) Dhammā with root causes eliminated by Sotāpatti Magga (1268, 1585)
- (ii) Dhammā other than those with root causes eliminated by Sotāpatti Magga (1272, 1586)

86. (4) Bhāvanāya Pahātabba Hetuka Duka:

- (i) Dhammā with root causes eliminated by the three higher Maggas (1273, 1587)
- (ii) Dhammā other than those with root causes eliminated by the three higher Maggas. (1274, 1588)

87. (5) Sa-Vitakka Duka:

- (i) Dhammā associated with initial application of the mind (1275, 1589)
- (ii) Dhammā not associated with initial application of the mind (1276, 1590)

88. (6) Sa-Vicāra Duka:

- (i) Dhammā associated with sustained application of the mind (1277, 1591)
- (ii) Dhammā not associated with sustained application of the mind (1278, 1592)

89. (7) Sa-Pītika Duka:

- (i) Dhammā associated with Delightful Satisfaction (1279, 1593)
- (ii) Dhammā not associated with Delightful Satisfaction (1280, 1594)

90. (8) Pīti Sahagata Duka:

- (i) Dhammā which arise together with Delightful Satisfaction (1281, 1595)
- (ii) Dhammā which do not arise together with Delightful Satisfaction (1282, 1596)

91. (9) Sukha Sahagata Duka:

- (i) Dhammā which arise together with Happiness (1283, 1597)

- (ii) Dhammā which do not arise together with Happiness (1284, 1598)
- 92. (10) Upekkhā Sahagata Duka:
 - (i) Dhammā which arise together with Equanimity (1285, 1599)
 - (ii) Dhammā which do not arise together with Equanimity (1286, 1600)
- 93. (11) Kāmāvacara Duka:
 - (i) Dhammā pertaining to the Sensuous Sphere (1287, 1601)
 - (ii) Dhammā not pertaining to the Sensuous Sphere (1288, 1602)
- 94. (12) Rūpāvacara Duka:
 - (i) Dhammā pertaining to the Fine Material Sphere (1289, 1603)
 - (ii) Dhammā not pertaining to the Fine Material Sphere (1290, 1604)
- 95. (13) Arūpāvacara Duka:
 - (i) Dhammā pertaining to the Non-material Sphere (1291, 1605)
 - (ii) Dhammā not pertaining to the Non-material Sphere (1292, 1606)
- 96. (14) Pariyāpanna Duka:
 - (i) Dhammā which are included in the mundane (1293, 1607)
 - (ii) Dhammā which are Supramundane (1294, 1608)
- 97. (15) Niyyānika Duka:
 - (i) Dhammā leading to liberation (1295, 1609)

- (ii) Dhammā not leading to liberation (1296, 1610)

98. (16) Niyata Duka:

- (i) Dhammā which unfailingly produce results (immediately after death or after the arising of those dhammā) (1297, 1611)
- (ii) Dhammā which do not unfailingly produce results (immediately after death or after the arising of those dhammā) (1298, 1612)

99. (17) Sa-Uttara Duka:

- (i) Dhammā which have other dhammā superior to them (i.e., mundane dhammā) (1299, 1613)
- (ii) Dhammā which have no dhammā superior to them (i.e., supramundane dhammā) (1300, 1614)

100. (18) Sa-Raṇa Duka:

- (i) Dhammā which arise together with defilements (that cause grief and lamentation) (1301, 1615)
- (ii) Dhammā which do not arise together with defilements (that cause grief and lamentation) (1302, 1616)

End of the Duka Mātikā

End of the Abhidhamma Mātikā

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C. Suttantika Duka Mātikā

A List of Suttantika Dyaḍs

101. (1) Vijjā Bhāgī Duka:

- (i) Dhammā which accompany of Wisdom (1303)
- (ii) Dhammā which accompany of Ignorance (1304)

102. (2) **Vijjūpama Duka:**
- (i) Dhammā which are like lightning (1305)
 - (ii) Dhammā which are like a thunderbolt (1306)
103. (3) **Bāla Duka:**
- (i) Dhammā which make one foolish (1307)
 - (ii) Dhammā which make one wise (1308)
104. (4) **Kaṇha Duka:**
- (i) Dhammā which defile the mind (1309)
 - (ii) Dhammā which purify the mind (1310)
105. (5) **Tapaṇīya Duka:**
- (i) Dhammā which torment one (1311)
 - (ii) Dhammā which do not torment one (1312)
106. (6) **Adhivacana Duka:**
- (i) Dhammā which are nomenclatures (1313)
 - (ii) Dhammā which are the bases for nomenclature (1313)
107. (7) **Nirutti Duka:**
- (i) Dhammā which are specific names (1314)
 - (ii) Dhammā which are the bases for specific names (1314)
108. (8) **Paññatti Duka:**
- (i) Dhammā which are conventional designations (1315)
 - (ii) Dhammā which are the bases for conventional designations (1315)
109. (9) **Nāmarūpa Duka:**
- (i) Mental phenomena (1316)

(ii) Physical phenomena (1317)

110. (10) Avijjā Duka:

(i) Ignorance (1318)

(ii) Craving for Existence (1319)

111. (11) Bhava Diṭṭhi Duka:

(i) Wrong view that existence is eternal (1320)

(ii) Wrong view that there is extinction of existence (1321)

112. (12) Sassata Diṭṭhi Duka:

(i) Wrong belief in eternalism (1322)

(ii) Wrong belief in extinction (1323)

113. (13) Antavā Diṭṭhi Duka:

(i) Wrong view of finiteness (1324)

(ii) Wrong view of infinity (1325)

114. (14) Pubbantānu Diṭṭhi Duka:

(i) Wrong view relating to the past (1326)

(ii) Wrong view relating to the future (1327)

115. (15) Ahirika Duka:

(i) Not being ashamed to do evil (1328)

(ii) Not being afraid to do evil (1329)

116. (16) Hirīka Duka:

(i) Being ashamed to do evil (1330)

(ii) Being afraid to do evil (1331)

117. (17) Dovaśassata Duka:

(i) Not being amenable to admonition (1332)

(ii) Evil companionship (1333)

118. (18) Sovacassata Duka:

- (i) Being amenable to admonition (1334)
- (ii) Good companionship (1335)

119. (19) Āpatti Kusalatā Duka:

- (i) Proficiency in matters pertaining to breach of the Disciplinary Rules of the Saṃgha (1336)
- (ii) Proficiency in absolution of offences under the Disciplinary Rules of the Saṃgha (1337)

120. (20) Samāpatti Kusalatā Duka:

- (i) Proficiency in sustained absorption on jhāna (1338)
- (ii) Proficiency in arising from sustained absorption in jhāna (1339)

121. (21) Dhātu Kusalatā Duka:

- (i) Proficiency in the Elements (1340)
- (ii) Proficiency in contemplation of the nature of the Elements (1341)

122. (22) Āyatana Kusalatā Duka:

- (i) Proficiency in the Sense-bases (1342)
- (ii) Proficiency in the Theory of Cause and Effect (1343)

123. (23) Thāna Kusalatā Duka:

- (i) Proficiency in knowing the cause (1344)
- (ii) Proficiency in knowing what is not the cause (1345)

124. (24) Ajjava Duka:

- (i) Uprightness (1346)
- (ii) Gentleness (1347)

125. (25) Khantī Duka:

- (i) Forbearance (1348)
- (ii) Virtuousness (1349)

126. (26) Sākhalya Duka:

- (i) Amiability in speech (1350)
- (ii) Courteous welcome (1351)

127. (27) Indriyesu Aguttadvāra Duka:

- (i) Not guarding the door of sense-faculties (1352)
- (ii) Immoderation in eating (1353)

128. (28) Indriyesu Guttadvāra Duka:

- (i) Guarding the door of sense-faculties (1354)
- (ii) Moderation in eating (1355)

129. (29) Muṭṭha Sacca Duka:

- (i) Unmindfulness (1356)
- (ii) Lack of clear comprehension (1357)

130. (30) Sati Duka:

- (i) Mindfulness (1358)
- (ii) Clear comprehension (1359)

131. (31) Paṭisaṅkhāna Bala Duka:

- (i) Power of reflective knowledge (1360)
- (ii) Power of mental cultivation (1361)

132. (32) Smatha Duka:

- (i) Tranquillity (1362)
- (ii) Insight (1363)

133. (33) Samatha Nimitta Duka:

(i) Sign of Tranquillity (1364)

(ii) Sign of endeavour (1365)

134. (34) Paggaha Duka:

(i) Endeavour (1366)

(ii) Non-distraction (1367)

135. (35) Sīla Vipatti Duka:

(i) Breach of morality (1368)

(ii) Breach of right view (1369)

136. (36) Sīla Sampadā Duka:

(i) Being endowed with morality (1370)

(ii) Being endowed with right view (1371)

137. (37) Sīla Visuddhi Duka:

(i) Purity of morality (1372)

(ii) Purity of view (1373)

138. (38) Diṭṭhi Visuddhi Khopana Duka:

(i) Purity of view (1374)

(ii) Endeavour befitting Purity of view (1375)

139. (39) Saṁvega Duka:

(i) Emotional religious awakening (1376)

(ii) Endeavour appropriate to the emotional religious awakening (1377)

140. (40) Asantuṭṭhitā Duka:

(i) Insatiability in doing meritorious deeds (1378)

(ii) Relentlessness in endeavour (1379)

141. (41) Vijjā Vimutti Duka:

- (i) Wisdom (1380)
- (ii) Liberation (1381)

142. (42) Khayeñāṇa Duka:

- (i) Knowledge causing cessation of defilements (1382)
- (ii) Awareness of complete extinction of defilements (1383)

End of the Suttantika Duka Mātikā

End of the Mātikā

I. DIVISION ON MIND AND MENTAL
CONCOMITANTS

(Cittuppāda Kaṇḍa)

MERITORIOUS TRIAD

PART I

Categories of Meritorious Thought

Chapter I

Meritorious Thoughts Pertaining to the
Sensuous Sphere.

(1) First Category of Meritorious Thought
Pertaining to the Sensuous Sphere

(i) Section on Definition of the Dhamma Factors

a. Exposition in Brief

1. What are the meritorious dhammā?

When at a certain time a meritorious thought pertaining to the sensuous sphere arises, accompanied by pleasure and associated with knowledge, having as its object any sense object, such as a visible object, a sound, an odour, a taste, a tangible object, a mind-object, – then at that time contact arises, sensation arises, perception arises, volition arises,

thought¹ arises, initial application of the mind arises, sustained application of the mind arises, delightful satisfaction arises, happiness arises, one-pointedness of the mind arises, the faculty of conviction arises, the faculty of endeavour arises, the faculty of mindfulness arises, the faculty of concentration arises, the faculty of wisdom arises, the faculty of mind arises, the faculty of mental pleasantness arises, the faculty of vitality arises, right view arises, right thinking arises, right effort arises, right mindfulness arises, right concentration arises, power of conviction arises, power of endeavour arises, power of mindfulness arises, power of concentration arises, power of wisdom arises, power of being ashamed (to do evil) arises, power of fear (to do evil) arises, non-greed arises, non-hatred arises, non-bewilderment arises, non-convetousness arises, not having ill will arises, right view arises, being ashamed (to do evil) arises, fear (to do evil) arises, serenity of mental concomitants arises, serenity of mind arises, quickness of mental comcomitants arises, quickness of mind arises, malleability of mental concomitants arises, malleability of mind arises, preparedness (for good action) of mental concomitants arises, preparedness (for good action) of mind arises, soundness of mental concomitants arises, soundness of mind arises, rectitude of mental concomitants arises, rectitude of mind arises, mindfulness arises, clear comprehension arises, tranquillity of mind arises, insight arises, endeavour arises, non-distraction (of concentration) arises.

1. This thought is the same as the 'meritorious thought' first mentioned.

At that time (in addition to the above), there are other incorporeal dhammā¹ which are causally produced. These are the meritorious dhammā.

b. Detailed Exposition

2. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well -- this at that time is contact.

3. What at that time is sensation?

That which at that time is mental ease and happiness born out of full contact with mind-consciousness-element appropriate to that feeling, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind – this at that time is sensation.

4. What at that time is perception?

That which at that time is perception born out of full contact with mind-consciousness-element appropriate to that perception, the fact of perceiving, the state of perception – this at that time is perception.

5. What at that time is volition?

That which at that time is volition born out of full contact with mind-consciousness-element appropriate to that volition, effective volition, exercise of volition -- this at that time is volition.

6. What at that time is thought?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of

1. See Introduction.

mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants -- this at that time is thought.

7. What at that time is initial application of the mind?

That which at that time is mentation, initial application of the mind, thinking, applying the mind to the object of thinking, effectively applying the mind to the object of thinking, focussing the mind on the object of thinking, right thinking -- this at that time is initial application of the mind.

8. What at that time is sustained application of the mind?

That which at that time is consideration, sustained application of the mind, repeated consideration, close examination, keeping the mind continuously connected with the object of thought, keeping the mind on the object as if continuously in view -- this at that time is sustained application of the mind.

9. What at that time is delightful satisfaction?

That which at that time is delightful satisfaction, delight, intense delight, profuse delight, freshness, superb freshness, satisfaction, exultation, self-satisfaction -- this at that time is delightful satisfaction.

10. What at that time is happiness?

That which at that time is mental ease and happiness, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind -- this at that time is happiness.

11. What at that time is one-pointedness of mind?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration -- this at that time is one-pointedness of mind.

12. What at that time is the faculty of conviction?

That which at that time is conviction, being convinced, immersion in conviction, clarity of conviction, conviction as the faculty of conviction, power of conviction -- this at that time is the faculty of conviction.

13. What at that time is the faculty of endeavour?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour, right effort -- this at that time is the faculty of endeavour.

14. What at that time is the faculty of mindfulness?

That which at that time is mindfulness, constant mindfulness, recollection, mindfulness which is remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness as the faculty of mindfulness, power of mindfulness, right mindfulness -- this at that time is the faculty of mindfulness.

15. What at that time is the faculty of concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration -- this at that time is the faculty of concentration.

16. What at that time is the faculty of wisdom?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as the faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view -- this at that time is the faculty of wisdom.

17. What at that time is the faculty of mind?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants -- this at that time is the faculty of mind.

18. What at that time is the faculty of mental pleasantness?

That which at that time is mental ease and happiness, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind -- this at that time is the faculty of mental pleasantness.

19. What at that time is the faculty of vitality?

That which at that time is the continuing force of those mental phenomena, their subsisting, their going on, their being kept going on, the fact of their existence, the cause of their existence, their preservation, vitality as the faculty of vitality -- this at that time is the faculty of vitality.

20. What at that time is right view?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e. the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as the faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view -- this at that time is right view.

21. What at that time is right thinking?

That which at that time is mentation, initial application of the mind, thinking, applying the mind to the object of thinking, effectively applying the mind to the object of thinking, focussing the mind on the object of thinking, right thinking -- this at that time is right thinking.

22. What at that time is right effort?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour, right effort -- this at that time is right effort.

23. What at that time is right mindfulness?

That which at that time is mindfulness, constant mindfulness, recollection, mindfulness which is remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness as the faculty of mindfulness, power of mindfulness, right mindfulness -- this at that time is right mindfulness.

24. What at that time is right concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration -- this at that time is right concentration.

25. What at that time is the power of conviction?

That which at that time is conviction, being convinced, immersion in conviction, clarity of conviction, conviction as the faculty of conviction, power of conviction -- this at that time is the power of conviction.

26. What at that time is the power of endeavour?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour, right effort -- this at that time is the power of endeavour.

27. What at that time is the power of mindfulness?

That which at that time is mindfulness, constant mindfulness, recollection, mindfulness which is remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness as the faculty of mindfulness, power of mindfulness, right mindfulness -- this at that time is the power of mindfulness.

28. What at that time is the power of concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration -- this at that time is the power of concentration.

29. What at that time is the power of wisdom?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhammā (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as the faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilement), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhammā, right view -- this at that time is the power of wisdom.

30. What at that time is the power of being ashamed (to do evil)?

That which at that time is being ashamed to do deeds the evilness of which ought to cause shame, being ashamed to commit evil demeritorious deeds -- this at that time is the power of being ashamed (to do evil).

31. What at that time is the power of fear (to do evil)?

That which at that time is being afraid to do deeds the evilness of which ought to arouse fear, being afraid to commit evil demeritorious deeds -- this at that time is the power of fear (to do evil).

32. What at that time is non-greed?

That which at that time is greedlessness, being desireless, being without desire, non-attachment, not having attachment, being without attachment, non-covetousness, non-greed which is the root of meritoriousness -- this at that time is non-greed.

33. What at that time is non-hatred?

That which at that time is non-hatred, hatelessness, being without hatred, absence of ill will, being without ill will, non-hatred which is the root of meritoriousness -- this at that time is non-hatred.

34. What at that time is non-bewilderment?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as the faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view -- this at that time is non-bewilderment.

35. What at that time is non-covetousness?

That which at that time is greedlessness, being

greedless, being without greed, non-attachment, not having attachment, being without attachment, non-covetousness, greedlessness which is the root of meritoriousness -- this at that time is non-covetousness.

36. What at that time is absence of ill will?

That which at that time is absence of hatred, hatelessness, being without hatred, absence of ill will, being without ill will, hatelessness which is the root of meritoriousness -- this at that time is absence of ill will.

37. What at that time is right view?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as the faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view -- this at that time is right view.

38. What at that time is being ashamed (to do evil)?

That which at that time is being ashamed to do deeds the evilness of which ought to cause shame, being ashamed to commit evil demeritorious deeds -- this at that time is being ashamed (to do evil).

39. What at that time is the fear (to do evil)?

That which at that time is being afraid to do deeds the evilness of which ought to arouse fear, being afraid to commit evil demeritorious deeds -- this at that time is fear (to do evil).

40. What at that time is serenity of mental concomitants¹?

That which at that time is serenity, the state of being serene, tranquillity, calmness, the state of being tranquil, of the aggregates of sensation, of perception and of volitional activities -- this at that time is the serenity of mental concomitants.

41. What at that time is the serenity of mind?

That which at that time is serenity, the state of being serene, tranquillity, calmness, the state of being tranquil, of the aggregate of consciousness -- this at that time is the serenity of mind.

42. What at that time is the quickness of mental concomitants?

That which at that time is quickness, the capacity to change fast, the absence of sluggishness, non-rigidity, of the aggregates of sensation, of perception and of volitional activities -- this at that time is the quickness of mental concomitants.

1. the serenity of mental concomitants: *kayapassaddhi* Here and in the following paragraphs, the term 'kāya' means all the mental concomitants taken together.

43. What at that time is the quickness of mind?

That which at that time is quickness, the capacity to change fast, the absence of sluggishness, non-rigidity, of the aggregate of consciousness -- this at that time is the quickness of mind.

44. What at that time is the malleability of mental concomitants?

That which at that time is malleability, pliability, suppleness, non-stolidity, of the aggregates of sensation, of perception and of volitional activities -- this at that time is the malleability of mental concomitants.

45. What at that time is the malleability of mind?

That which at that time is malleability, pliability, suppleness, non-stolidity, of the aggregate of consciousness -- this at that time is the malleability of mind.

46. What at that time is the preparedness (for good action) of mental concomitants?

That which at that time is preparedness, workability, serviceableness (for good action), of the aggregates of sensation, of perception and of volitional activities -- this at that time is the preparedness (for good action) of mental concomitants.

47. What at that time is the preparedness (for good action) of mind?

That which at that time is preparedness, workability, serviceableness (for good action), of the aggregate of consciousness -- this at that time is the preparedness (for good action) of mind.

48. What at that time is the soundness of mental concomitants?

That which at that time is soundness, the state of being fit, the wholesomeness, of the aggregates of sensation, of perception and of volitional activities -- this at that time is the soundness of mental concomitants.

49. What at that time is the soundness of mind?

That which at that time is soundness, the state of being fit, the wholesomeness of the aggregate of consciousness -- this at that time is the soundness of mind.

50. What at that time is the rectitude of mental concomitants?

That which at that time is straightforwardness, rectitude, uprightness, probity, straightness, of the aggregates of sensation, of perception and of volitional activities -- this at that time is the rectitude of mental concomitants.

51. What at that time is the rectitude of mind?

That which at that time is straightforwardness, rectitude, uprightness, probity, straightness, of the aggregate of consciousness -- this at that time is the rectitude of mind.

52. What at that time is mindfulness?

That which at that time is mindfulness, constant mindfulness, recollection, mindfulness which is remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness as the faculty of mindfulness, power of mindfulness, right mindfulness -- this at that time is mindfulness.

53. What at that time is clear comprehension?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as the faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view -- this at that time is clear comprehension.

54. What at that time is tranquillity?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration -- this at that time is tranquillity.

55. What at that time is insight?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative

examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as the faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view -- this at that time is insight.

56. What at that time is endeavour?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour, right effort -- this at that time is endeavour.

57. What at that time is non-distraction?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration -- this at that time is non-distraction.

At that time (in addition to the above) there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā.

END OF SECTION ON DEFINITIONS OF THE DHAMMA FACTORS

END OF THE FIRST PORTION FOR RECITATION

(ii) Section on Classified Enumeration of the
Items of the First Category of Meritorious
Thought Pertaining to the Sensuous Sphere

a. Exposition in Brief

58. At that time¹ four aggregates (khandhas) arise; two sense spheres (āyatana) arise; two elements (dhātus) arise; three nutriments (āhāras)² arise; eight faculties (indriyas) arise; mental absorption (jhāna) with five factors arise; the Path (magga) with five constituents arises; seven powers arise; three causes (hetus) arise; contact as a single factor (phassa) arises; sensation as a single factor (vedanā) arises; perception as a single factor (saññā) arises; volition as a single factor (cetanā) arises; mind as a single factor (cittaṃ) arises; one aggregate of sensation arises; one aggregate of perception arises; one aggregate of volitional activities arises; one aggregate of consciousness arises; one mind sphere arises; one faculty of mind arises; one mind-consciousness-element arises; the sphere of mental concomitants as a single factor (dhammāyatana)³ arises; the element of mental concomitants as a single factor (dhamma dhātu)⁴ arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā.

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1. 'At that time' here means the time the first meritorious thought pertaining to the sensuous sphere.
 2. The three nutriments referred to here are incorporeal nutriments.
 3. dhammāyatana: dhamma here means mental concomitants (see para 66)
 4. dhamma dhātu: dhamma here means mental concomitants (see para 120).

b. Detailed Exposition and Additional Explanation

59. What at that time are the four aggregates?

The aggregate of sensation, the aggregate of perception, the aggregate of volitional activities and the aggregate of consciousness are the four aggregates.

60. What at that time is the aggregate of sensation?

That which at that time is mental ease and happiness, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind -- this at that time is the aggregate of sensation.

61. What at that time is the aggregate of perception?

That which at that time is perception, the fact of perceiving, the state of perception -- this at that time is the aggregate of perception.

62. What at that time is the aggregate of volitional activities?

At that time is contact, volition, initial application of the mind, sustained application of the mind, delightful satisfaction, one-pointedness of mind, faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of vitality, right view, right thinking, right effort, right mindfulness, right concentration, power of conviction, power of endeavour, power of mindfulness, power of concentration, power of wisdom, power of being ashamed (to do evil), power of fear (to do evil), non-greed, non-hatred, non-bewilderment, non-covetousness, not having ill will, right view, being ashamed (to do evil), fear (to do evil), serenity of mental

concomitants, serenity of mind, quickness of mental concomitants, quickness of mind, malleability of mental concomitants, malleability of mind, preparedness of mental concomitants (for good action), preparedness of mind (for good action), soundness of mental concomitants, soundness of mind, rectitude of mental concomitants, rectitude of mind, mindfulness, clear comprehension, concentration, insight, endeavour, non-distraction (arises).

At that time beside the above and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced -- this at that time is the aggregate of volitional activities.

63. What at that time is the aggregate of consciousness?

That which at that time is thought, cognition, knowing, mind (lit., heart)¹, purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants -- this at that time is the aggregate of consciousness.

These at that time are the four aggregates.

64. What at that time are the two sense-spheres?

Mind sphere and the sphere of mental concomitants are the two sense-spheres.

65. What at that time is mind sphere?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, the aggregate of

1. heart = hadaya; it is a synonym of mind as it arises internally.

consciousness, mind-consciousness-element appropriate to those mental concomitants -- this at that time is mind sphere.

66. What at that time is the sphere of mental concomitants?

The aggregate of sensation, the aggregate of perception and the aggregate of volitional activities – this at that time is the sphere of mental concomitants.

These at that time are the two sense-spheres.

67. What at that time are the two elements?

Mind-consciousness-element and the element of mental concomitants¹ are the two elements.

68. What at that time is mind-consciousness-element?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is mind-consciousness-element.

69. What at that time is the element of mental concomitants?

The aggregate of sensation, the aggregate of perception and the aggregate of volitional activities – this at that time is the element of mental concomitants.

These at that time are the two elements.

1. Lit., dhamma element: dhamma meaning aggregates of sensation, perception and volitional activities; as they are mental concomitants, dhamma dhātu is rendered here as the element of mental concomitants..

70. What at that time are the three nutriments?

The nutriment of contact, the nutriment of volition and the nutriment of consciousness are the three nutriments.

71. What at that time is the nutriment of contact?

That which at that time is contact, being in contact, full contact, the state of contacting well – this at that time is the nutriment of contact.

72. What at that time is the nutriment of volition?

That which at that time is volition, effective volition, exercise of volition – this at that time is the nutriment of volition.

73. What at that time is the nutriment of consciousness?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is the nutriment of consciousness.

These at that time are the three nutriments.

74. What at that time are the eight faculties?

Faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of mind, faculty of mental pleasantness and faculty of vitality are the eight faculties.

75. What at that time is the faculty of conviction?

That which at that time is conviction, being convinced, immersion in conviction, clarity of conviction, conviction

as the faculty of conviction, power of conviction – this at that time is the faculty of conviction.

76. What at that time is the faculty of endeavour?

That which at that time is mental endeavour, riddar of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour, right effort – this at that time is the faculty of endeavour.

77. What at that time is the faculty of mindfulness?

That which at that time is mindfulness, constant mindfulness, recollection, mindfulness which is remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness as the faculty of mindfulness, power of mindfulness, right mindfulness – this at that time is the faculty of mindfulness.

78. What at that time is the faculty of concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration – this at that time is the faculty of concentration.

79. What at that time is the faculty of wisdom?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the

dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as the faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view – this at that time is the faculty of wisdom.

80. What at that time is the faculty of mind?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is the faculty of mind.

81. What at that time is the faculty of mental pleasantness?

That which at that time is mental ease and happiness, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind – this at that time is the faculty of mental pleasantness.

82. What at that time is the faculty of vitality?

That which at that time is the continuing force of those mental phenomena, their subsisting, their going on,

their being kept going on, the fact of their existence, the cause of their existence, their preservation, vitality as the faculty of vitality – this at that time is the faculty of vitality.

These at that time are the eight faculties.

83. What at that time is mental absorption (jhāna) with five factors?

Initial application of the mind, sustained application of the mind, delightful satisfaction, happiness and one-pointedness of mind are mental absorption with five factors.

84. What at that time is the initial application of the mind ?

That which at that time is mentation, initial application of the mind, thinking, applying the mind to the object of thinking, effectively applying the mind to the object of thinking, focussing the mind on the object of thinking, right thinking – this at that time is the initial application of the mind.

85. What at that time is the sustained application of the mind?

That which at that time is consideration, sustained application of the mind, repeated consideration, close examination, keeping the mind continuously connected with the object of thought, keeping the mind on the object as if continuously in view – this at that time is the sustained application of the mind.

86. What at that time is delightful satisfaction?

That which at that time is delightful satisfaction, delight, intense delight, profuse delight, freshness, superb

freshness, satisfaction, exultation, self-satisfaction – this at that time is delightful satisfaction.

87. What at that time is happiness?

That which at that time is mental ease and happiness, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind – this at that time is happiness.

88. What at that time is one-pointedness of the mind?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration – this at that time is one-pointedness of the mind.

This at that time is mental absorption with five factors.

89. What at that time is the Path¹ with five constituents?

Right view, right thinking, right effort, right mindfulness and right concentration are the Path with five constituents.

90. What at that time is right view?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the

1. These five constituents of the Path are those which always arise together with meritorious thought in the sensuous sphere.

dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as the faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view – this at that time is right view.

91. What at that time is right thinking?

That which at that time is mentation, initial application of the mind, thinking, applying the mind to the object of thinking, effectively applying the mind to the object of thinking, focussing the mind on the object of thinking, right thinking – this at that time is right thinking.

92. What at that time is right effort?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour, right effort – this at that time is right effort.

93. What at that time is right mindfulness?

That which at that time is mindfulness, constant mindfulness, recollection, mindfulness which is remembering,

bearing in mind, non-superficiality, non-forgetfulness, mindfulness as the faculty of mindfulness, power of mindfulness, right mindfulness – this at that time is right mindfulness.

94. What at that time is right concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration – this at that time is right concentration.

This at that time is the Path with five constituents.

95. What at that time are the seven powers?

Power of conviction, power of endeavour, power of mindfulness, power of concentration, power of wisdom, power of being ashamed (to do evil), power of fear (to do evil) are the seven powers.

96. What at that time is the power of conviction?

That which at that time is conviction, being convinced, immersion in conviction, clarity of conviction – this at that time is the power of conviction.

97. What at that time is the power of endeavour?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour, right effort – this at that time is the power of endeavour.

98. What at that time is the power of mindfulness?

That which at that time is mindfulness, constant mindfulness, recollection, mindfulness which is remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness as the faculty of mindfulness, power of mindfulness, right mindfulness – this at that time is the power of mindfulness.

99. What at that time is the power of concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration – this at that time is the power of concentration.

100. What at that time is the power of wisdom?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.) , close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as the faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of

the dhamma, right view – this at that time is the power of wisdom.

101. What at that time is the power of being ashamed (to do evil)?

That which at that time is being ashamed to do deeds the evilness of which ought to cause shame, being ashamed to commit evil demeritorious deeds – this at that time is the power of being ashamed (to do evil).

102. What at that time is the power of fear (to do evil)?

That which at that time is being afraid to do deeds the evilness of which ought to arouse fear, being afraid to commit evil demeritorious deeds – this at that time is the power of fear (to do evil).

These at that time are the seven powers.

103. What at that time are the three root-causes?

Non-greed, non-hatred and non-bewilderment are the three root-causes.

104. What at that time is non-greed?

That which at that time is greedlessness, being desireless, being without desire, non-attachment, not having attachment, being without attachment, non-covetousness, non-greed which is the root of meritoriousness – this at that time is non-greed.

105. What at that time is non-hatred?

That which at that time is non-hatred, hatelessness, being without hatred, absence of ill will, being without ill will, non-hatred which is the root of meritoriousness – this at that time is non-hatred.

106. What at that time is non-bewilderment?

That which at that time is wisdom, thorough understanding,p.... non-bewilderment, investigative knowledge of the dhamma, right view – this at that time is non-bewilderment.

These at that time are the three root-causes.

Detailed Exposition of Single Factors

107. What at that time is contact as a single factor ?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact as a single factor.

108. What at that time is sensation as a single factor?

That which at that time is mental ease and happiness of mind, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind – this at that time is sensation as a single factor.

109. What at that time is perception as a single factor?

That which at that time is perception, the fact of perceiving, the state of perception – this at that time is perception as a single factor.

110. What at that time is volition as a single factor?

That which at that time is volition, effective volition,

exercise of volition – this at that time is volition as a single factor.

111. What at that time is thought as a single factor?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is thought as a single factor.

112. What at that time is the aggregate of sensation as a single factor?

That which at that time is mental ease and happiness of mind, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind – this at that time is the aggregate of sensation as a single factor.

113. What at that time is the aggregate of perception as a single factor?

That which at that time is perception, the fact of perceiving, the state of perception – this at that time is the aggregate of perception as a single factor.

114. What at that time is the aggregate of volitional activities as a single factor?

At that time contact, volition, initial application of the mind, sustained application of the mind, delightful satisfaction, one-pointedness of the mind, the faculty of conviction, the faculty of endeavour, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom, the faculty of vitality, right view, right thinking,

right effort, right mind-fullness, right concentration, power of conviction, power of endeavour, power of mindfulness, power of concentration, power of wisdom, power of being ashamed (to do evil), power of fear (to do evil), non-greed, non-hatred, non-bewilderment, non-covetousness, not having ill will, right view, being ashamed (to do evil), fear (to do evil), serenity of mental concomitants, serenity of mind, quickness of mental concomitants, quickness of mind, malleability of mental concomitants, malleability of mind, preparedness (for good action) of mental concomitants, preparedness (for good action) of mind, soundness of mental concomitants, soundness of mind, rectitude of mental concomitants, rectitude of mind, mindfulness, clear comprehension, tranquillity of mind, insight, endeavour, non-distraction (arise).

At that time besides the above and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities as a single factor.

115. What at that time is the aggregate of consciousness as a single factor?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is the aggregate of consciousness as a single factor.

116. What at that time is the sphere of mind as a single factor ?

That which at that time is thought, cognition,

knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is the sphere of mind as a single factor.

117. What at that time is the faculty of mind as a single factor?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants, – this at that time is the faculty of mind as a single factor.

118. What at that time is the mind-consciousness-element as a single factor ?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants, – this at that time is the mind-consciousness-element as a single factor.

119. What at that time is the sphere of mental concomitants as a single factor?

The aggregate of sensation, the aggregate of perception and the aggregate of volitional activities, – this at that time is the sphere of mental concomitants as a single factor.

120. What at that time is the element of mental concomitants as a single factor?

The aggregate of sensation, the aggregate of percep-

tion and the aggregate of volitional activities, – this at that time is the element of mental concomitants as a single factor.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā.

END OF SECTION ON CLASSIFIED ENUMERATION OF
ITEMS OF THE CATEGORY OF MERITORIOUS
THOUGHT PERTAINING TO THE SENSUOUS SPHERE.

(iii) Section on *Suññata*, Voidness of
Atta in the Dhamma.¹

(a) Exposition in Brief

121. At that time dhammā arise, aggregates (khandhas) arise, sense-spheres arise, elements arise, nutriments arise, faculties arise, mental absorption (jhāna) arises, the Path (leading to Nibbāna) arises, powers arise, causes arise, contact arises, sensation arises, perception arises, volition arises, thought arises, aggregate of sensation arises, aggregate of perception arises, aggregate of volitional activities arises, aggregate of consciousness arises, mind-sphere arises, faculty of mind arises, mind-consciousness arises, the sphere of mental concomitants arises, the element of mental concomitants arises At that time (in addition to the

1. In this section, emphasis is laid on the fact that the dhammā which arise at the time of the arising of the meritorious thought are mental phenomena, consisting of mind and mental concomitants and nothing more. There is no entity of Self (atta) which can be identified with these phenomena. There is no being, person or individual apart from these dhammā.

above), other incorporeal dhammā which are causally produced. These are the meritorious dhammā.

b. Detailed Exposition

122. What at that time are the dhammā that arise?

The aggregate of sensation, the aggregate of perception, the aggregate of volitional activities – these at that time are the dhammā that arise.

123. What at that time are the aggregates that arise?

The aggregate of sensation, the aggregate of perception, the aggregate of volitional activities, the aggregate of consciousness – these at that time are the aggregates that arise.

124. What at that time are the sense-spheres that arise?

The mind-sphere and the sphere of mental concomitants, – these at that time are the sense-spheres that arise.

125. What at that time are the elements that arise?

The mind-consciousness-element, and the element of mental concomitants – these at that time are the elements that arise.

126. What at that time are the nutriments that arise?

The nutriment of contact, the nutriment of volition, the nutriment of consciousness – these at that time are the nutriments that arise.

127. What at that time are the faculties that arise?

The faculty of conviction, the faculty of endeavour, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom, the faculty of mind, the faculty of mental pleasantness, the faculty of vitality – these at that time are the faculties that arise.

128. What at that time is mental absorption (jhāna) that arises?

Initial application of the mind, sustained application of the mind, delightful satisfaction, bliss, one-pointedness of the mind – this at that time is mental absorption (jhāna) that arises.

129. What at that time is the Path (leading to Nibbāna) that arises?

Right view, right thinking, right effort, right mindfulness, right concentration – this at that time is the Path (leading to Nibbāna) that arises.

130. What at that time are the powers that arise?

The power of conviction, the power of endeavour, the power of mindfulness, the power of concentration, the power of wisdom, the power of being ashamed (to do evil), the power of fear (to do evil) – these at that time are the powers that arise.

131. What at that time are the causes that arise?

Non-greed, non-hatred and non-bewilderment – these at that time are the causes that arise.

132. What at that time is the contact that arises?

... p ... this at that time is the contact that arises.

133. What at that time is the sensation that arises?

... p ... this at that time is the sensation that arises.

134. What at that time is the perception that arises?

... p ... this at that time is the perception that arises.

135. What at that time is the volition that arises?

... p ... this at that time is the volition that arises.

136. What at that time is the thought that arises?

... p ... this at that time is the thought that arises.

137. What at that time is the aggregate of sensation that arises? ... p ... this at that time is the aggregate of sensation that arises.

138. What at that time is the aggregate of perception that arises? ... p ... this at that time is the aggregate of perception that arises.

139. What at that time is the aggregate of volitional activities that arises? ... p ... this at that time is the aggregate of volitional activities that arises.

140. What at that time is the aggregate of consciousness that arises? ... p ... this at that time is the aggregate of consciousness that arises.

141. What at that time is the mind-sphere that arises? ... p ... this at that time is the mind-sphere that arises.

142. What at that time is the faculty of mind that arises? ... p ... this at that time is the faculty of mind that arises.

143. What at that time is the mind-consciousness-element that arises? ... p ... this at that time is the mind-consciousness-element that arises.

144. What at that time is the sphere of mental concomitants that arises?

The aggregate of sensation, the aggregate of perception, the aggregate of volitional activities, – this at that time is the sphere of mental concomitants that arises.

145. What at that time is the element of mental concomitants that arises?

The aggregate of sensation, the aggregate of perception, the aggregate of volitional activities – this at that time is the element of mental concomitants that arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā.

END OF THE FIRST CATEGORY OF MERITORIOUS
THOUGHT PERTAINING TO THE SENSUOUS SPHERE.

(2) The Second Category of Meritorious Thought Pertaining to the Sensuous Sphere.

146. What are the meritorious dhammā?

When at a certain time a meritorious thought pertaining to the sensuous sphere arises, accompanied by pleasure, associated with knowledge and caused by (internal or external) prompting¹, having as its object any sense-object, such as a visible object ... p ... or a mind-object – then at that time contact arises ... p ... non-distraction arises ... p ... (repeat from para 2 to the end of para 145) . These are the meritorious dhammā.

END OF THE SECOND CATEGORY OF MERITORIOUS
THOUGHT PERTAINING TO THE SENSUOUS SPHERE.

(3) The Third Category of Meritorious Thought Pertaining to the Sensuous Sphere

(i) Section on Definitions of the Dhamma Factors

a. Exposition in Brief.

147. What are the meritorious dhammā?

When at a certain time a meritorious thought pertaining to the sensuous sphere arises, accompanied by pleasure, (but) not associated with knowledge, having as its object any sense-object, such as a visible object, a sound, an odour, a taste, a tangible object, a mind-object, then at that

1. Prompting: *saṅkhāra*: influence or urge or motive or something that prompts the thought to arise either due to one's own conscious effort or to another person. The only difference from the first meritorious thought is the addition of this factor.

time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, delightful satisfaction arises, happiness arises, one-pointedness of the mind arises, the faculty of conviction arises, the faculty of endeavour arises, the faculty of mindfulness arises, the faculty of concentration arises, the faculty of mind arises, the faculty of mental pleasantness arises, the faculty of vitality arises, right thinking arises, right effort arise, right mindfulness arises, right concentration arises, power of conviction arises, power of endeavour arises, power of mindfulness arises, power of concentration arises, power of being ashamed (to do evil) arises, power of fear (to do evil) arises, non-greed arises, non-hatred arises, non-covetousness arises, not having ill will arises, being ashamed (to do evil) arises, fear (to do evil) arises, serenity of mental concomitants arises, serenity of mind arises, quickness of mental concomitants arises, quickness of mind arises, malleability of mental concomitants arises, malleability of mind arises, preparedness (for good action) of mental concomitants arises, preparedness (for good action) of mind arises, soundness of mental concomitants arises, soundness of mind arises, rectitude of mental concomitants arises, rectitude of mind arises, mindfulness arises, tranquillity of mind arises, endeavour arises, non-distraction (of concentration) arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā ... p ...

(In this third category of meritorious thought, mental concomitants are the same as in the first category of meritorious thought, but (1) faculty of wisdom, (2) right

view, (3) power of wisdom, (4) non-bewilderment, (5) right view, (6) clear comprehension, and (7) insight are left out because this third meritorious thought is not associated with knowledge.

Repeat here as in paras 2 to 15, 17 to 19, 21 to 28, 30 to 33, 35, 36, 38 to 52, 54, 56, 57)

(ii) Section on Classified Enumeration of the
Items of the Third Category of Meritorious
Thought Pertaining to the Sensuous Sphere

a. Exposition in Brief

At that time four aggregated (khandhas) arise, two sense-spheres (āyatanas) arise, two elements arises, three nutriments arise, seven faculties arise, mental absorption (jhāna) with five factors arises, the Path (Magga) with four constituents arises, six powers arise, two root-causes arise, contact as a single factor arises ...p... the sphere of mental concomitants as a single factor arises, the element of mental concomitants as a single factor arises.

At that time, (in addition to the above), other incorporeal dhammā which are causally produced. These are the meritorious dhammā ...p... (Repeat here paragraphs 59, 60 and 61). The contents of these paragraphs relating to the first category of meritorious thought pertaining to the sensuous sphere are exactly the same as in this third category of meritorious thought pertaining to the sensuous sphere.)

b. Detailed Exposition

148. What at that time is the aggregate of volitional activities?

Contact, volition, initial application of the mind, sustained application of the mind, delightful satisfaction, one-pointedness of mind, faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of vitality, right thinking, right effort, right mindfulness, right concentration, power of conviction, power of endeavour, power of mindfulness, power of concentration, power of being ashamed (to do evil), power of fear (to do evil), non-greed, non-hatred, non-covetousness, absence of ill will, being ashamed (to do evil), fear (to do evil), serenity of mental concomitants, serenity of mind, quickness of mental concomitants, quickness of mind, malleability of mental concomitants, malleability of mind, preparedness (for good action) of mental concomitants, preparedness (for good action) of mind, soundness of mental concomitants, soundness of mind, rectitude of mental concomitants, rectitude of mind, mindfulness, tranquillity of mind, endeavour, non-distractedness.

At that time, besides the above, and apart from the aggregate of sensation, aggregate of perception, aggregate of consciousness, there are other incorporeal dhammā which are causally produced. This at that time is the aggregate of volitional activities ...p... These are meritorious dhammā.

(Repeat here as in paragraphs 6 to 78, 80 to 89, 91 to 99, 101 to 105, 107 to 145. The contents of these paragraphs relating to the first category of meritorious thought pertaining to the sensuous sphere are

exactly the same as in this third category of meritorious thought pertaining to the sensuous sphere.)

END OF THE THIRD CATEGORY OF MERITORIOUS THOUGHT
PERTAINING TO THE SENSUOUS SPHERE.

(4) The Fourth Category of Meritorious Thought Pertaining to The Sensuous Sphere

149. What are meritorious dhammā?

When at a certain time a meritorious thought pertaining to the sensuous sphere arises, accompanied by pleasure (but) not associated with knowledge and caused by (internal or external) prompting, having as its object any sense-object, such as a visible object ... p ... or a mind-object then at that time contact arises ... p ... (repeat here the relevant portion of para 147) – non-distraction arises ... p ... (repeat here the relevant portion of para 147) ... These are the meritorious dhammā.

(This para 149 covers essentially the same ground as paras 2 to 145 with the exception of the paras dealing with knowledge).

END OF THE FOURTH CATEGORY OF MERITORIOUS THOUGHT
PERTAINING TO THE SENSUOUS SPHERE.

(5) The Fifth Category of Meritorious
Thought Pertaining to the Sensuous Sphere

(1) Section on Definitions of the Dhammā

a. Exposition in Brief.

150. What are meritorious dhammā?

When at a certain time a meritorious thought pertaining to the sensuous sphere arises, accompanied by equanimity and associated with knowledge, having as its object any sense-object such as, a visible object, a sound, an odour, a taste, a tangible object, a mind object, then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, equanimity arises, one-pointedness of mind arises, faculty of conviction arises, faculty of endeavour arises, faculty of mindfulness arises, faculty of concentration arises, faculty of wisdom arises, faculty of mind arises, faculty of equanimity arises, faculty of vitality arises, right view arises, right thinking arises, right effort arises, right mindfulness arises, right concentration arises, power of conviction arises, power of endeavour arises, power of mindfulness arises, power of concentration arises, power of wisdom arises, power of being ashamed (to do evil) arises, power of fear (to do evil) arises, non-greed arises, non-hatred arises, non-bewilderment arises, non-covetousness arises, not having ill will arises, right view arises, being ashamed (to do evil) arises, fear (to do evil) arises, serenity of mental concomitants arises, serenity of mind arises, quickness of mental concomitants arises, quickness of mind arises, malleability of mental concomitants arises, malleability of mind arises, preparedness (for good action) of mental concomitants arises, preparedness (for good action) of

mind arises, soundness of mental concomitants arises, soundness of mind arises, rectitude of mental concomitants arises, rectitude of mind arises, mindfulness arises, clear comprehension arises, tranquillity of mind arises, insight arises, endeavour arises, non-distraction arises. At that time, (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā.

b. Detailed Exposition on Contact, Sensation, Equanimity and Faculty of Equanimity

151. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well-- this at that time is contact.

152. What at that time is sensation?

That which at that time is neither mental ease nor mental unease born out of full contact with mind-consciousness-element which is fitting to that feeling, sensation of neither pleasantness nor unpleasantness born out of full contact with mind, feeling of neither pleasantness nor unpleasantness born out of full contact with mind-- this at that time is sensation ...p...

(Repeat here paragraphs 4 to 8 on perception, volition, thought, initial application of the mind and sustained application of the mind.)

153. What at that time is equanimity?

That which at that time is neither mental ease nor mental unease, sensation of neither pleasantness nor unpleasantness born out of contact with mind, feeling of neither pleasantness nor unpleasantness born out of contact

with mind-- this at that time is equanimity ...p...

(Repeat here as in paras 11 to 17 on one-pointedness of mind, faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of mind).

154. What at that time is the faculty of equanimity?

That which at that time is neither mental ease nor mental unease, sensation of neither pleasantness nor unpleasantness born out of contact with mind, feeling of neither pleasantness nor unpleasantness born out of contact with mind – this at that time is the faculty of equanimity.

(Repeat here paragraphs 19 to 57.)

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā.

END OF THE SECTION ON DEFINITIONS OF THE DHAMMA FACTORS

(ii) Section on Classified Enumeration of the Items of the Fifth Category of Meritorious Thought Pertaining to the Sensuous Sphere

a. Exposition in Brief

At that time the four aggregates arise; two sense-spheres arise; two elements arise; three nutriments arise; eight faculties arise; mental absorption (jhāna) with four factors arises; the Path (Magga) with five constituents leading to Nibbāna arises; seven powers arise; three causes arise; contact as a single factor arises; ...p... the sphere of mental concomitants as a single factor (dhammāyatana)

arises; the element of mental concomitants as a single factor (dhamma dhātu) arises. At that time (in addition to the above), other incorporeal dhammā which are causally produced arise. These are meritorious dhammā. ...p...

(Repeat here as in paragraphs 59, 60 and 61.)

b. Detailed Exposition

155. What at that time is the aggregate of volitional activities?

At that time contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of mind, faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of vitality, right view, right thinking, right effort, right mindfulness, right concentration, power of conviction, power of endeavour, power of mindfulness, power of concentration, power of wisdom, power of being ashamed (to do evil), power of fear (to do evil), non-greed, non-hatred, non-bewilderment, non-covetousness, not having ill will, right view, being ashamed (to do evil), fear (to do evil), serenity of mental concomitants, serenity of mind, quickness of mental concomitants, quickness of mind, malleability of mental concomitants, malleability of mind, preparedness (for good action) of mental concomitants, preparedness (for good action) of mind, soundness of mental concomitants, soundness of mind, rectitude of mental concomitants, rectitude of mind, mindfulness, clear comprehension, tranquillity of mind, insight, endeavour, non-distraction (arise).

At that time, besides the above, and apart from the aggregate of sensation, the aggregate of perception and the aggregate of consciousness, there are other incorporeal dhammā

which are causally produced – This at that time is the aggregate of volitional activities ...p... These are the meritorious dhammā.

(Repeat here as in paras 6 to 80, 82 to 85, 88 to 107, 109 to 111, 113 to 145.)

END OF THE FIFTH CATEGORY OF MERITORIOUS THOUGHT
PERTAINING TO THE SENSUOUS SPHERE

(6) The Sixth Category of Meritorious
Thought Pertaining to the Sensuous Sphere.

156.* What are meritorious dhammā?

When at a certain time a meritorious thought pertaining to the sensuous sphere arises, accompanied by equanimity and associated with knowledge and caused by (internal or external) prompting, having as its object any sense-object such as a visible object, ... p ... a mind-object, then at that time contact arises ... p ... (repeat here as in para 150), non-distraction arises ... p ... (repeat here as in paras. 151 to 155.) These are the meritorious dhammā.

END OF THE SIXTH CATEGORY OF MERITORIOUS THOUGHT
PERTAINING TO THE FINE MATERIAL SPHERE.

* This paragraph 156 covers essentially the same ground as in paras 2 to 145.

(7) The Seventh Category of Meritorious
Thought Pertaining to the Sensuous Sphere.

(i) Section on Definitions of the Dhamma factors

a. Exposition in Brief

157. What are meritorious dhammā?

When at a certain time a meritorious thought pertaining to the sensuous sphere arises, accompanied by equanimity and not associated with knowledge, having any sense-object such as, a visible object, a sound, an odour, a taste, a tangible object, a mind object, then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, equanimity arises, one-pointedness of mind arises, faculty of conviction arises, faculty of endeavour arises, faculty of mindfulness arises, faculty of concentration arises, faculty of mind arises, faculty of equanimity arises, faculty of vitality arises, right thinking arises, right effort arises, right mindfulness arises, right concentration arises, power of conviction arises, power of endeavour arises, power of mindfulness arises, power of concentration arises, power of being ashamed (to do evil) arises, power of fear (to do evil) arises, non-greed arises, non-hatred arises, non-covetousness arises, having no ill will arises, being ashamed (to do evil) arises, fear (to do evil) arises, serenity of mental concomitants arises, serenity of mind arises, quickness of mental concomitants arises, quickness of mind arises, malleability of mental concomitants arises, malleability of mind arises, preparedness (for good action) of mental concomitants arises, preparedness (for good action) of mind arises, soundness of mental concomitants arises, soundness of mind arises, rectitude of mental concomitants arises, rectitude

of mind arises, mindfulness arises, tranquillity of mind arises, endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā ...p... (Repeat here paragraphs 2, 4 to 8, 11 to 15, 17, 19, 21 to 28, 30 to 33, 35, 36, 38 to 52, 54, 56 and 57 which are detailed expositions.)

(ii) Section on Classified Enumeration of the
Items of the Seventh Category of Meritorious
Thought Pertaining to the Sensuous Sphere

a. Exposition in Brief

At that time four aggregates arise, two sense-spheres arise, two elements arise, three nutriments arise, seven faculties arise, mental absorption (jhāna) with four factors arises, Path (Magga) with four constituents leading to Nibbāna arises, six powers arise, two causes arise, contact as a single factor arises ...p... (repeat here paragraph 58), the sphere of mental concomitants as a single factor arises, the element of mental concomitants as a single factor arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā. ...p... (Repeat here paras 59, 61 and 153.)

b. Detailed Exposition

158. What at that time is the aggregate of volitional activities ?

At that time contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of mind, faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of vitality right thinking, right effort, right mindfulness, right concentration, power of conviction, power of endeavour, power of mindfulness, power of concentration, power of being ashamed (to do evil), power of fear (to do evil), non-greed, non-hatred, non-covetousness, having no ill will, being ashamed (to do evil), fear (to do evil), serenity of mental concomitants, serenity of mind, quickness of mental concomitants, quickness of mind, malleability of mental concomitants, malleability of mind, preparedness (for good action) of mental concomitants, preparedness (for good action) of mind, soundness of mental concomitants, soundness of mind, rectitude of mental concomitants, rectitude of mind, mindfulness, tranquillity of mind, endeavour, non-distraction (arises).

At that time, besides the above and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... (Repeat here paragraphs 63 to 78, 80, 82 to 85, 88, 89, 91 to 99, 101 to 105, 107, 109 to 111, 113 to 145.) These are the meritorious dhammā.

END OF THE SEVENTH CATEGORY OF MERITORIOUS THOUGHT
PERTAINING TO THE SENSUOUS SPHERE

(8) The Eighth Category of Meritorious
Thought Pertaining to the Sensuous Sphere

159. What are meritorious dhammā?

When at a certain time a meritorious thought pertaining to the sensuous sphere arises, accompanied by equanimity and not associated with knowledge and caused (by internal or external) prompting, having as its object any sense-object, such as a visible object, ...p... a mind object – then at that time contact arises, ...p... non-distraction arises ...p... (Repeat here relevant portions of paras 157. and 158.) These are the meritorious dhammā.

Here concludes the eighth category of meritorious thought pertaining to the sensuous sphere.

HERE ENDS THE EXPOSITIONS ON THE EIGHT CATEGORIES OF
THOUGHT PERTAINING TO THE SENSUOUS SPHERE.

END OF THE SECOND RECITATION

Chapter II

Meritorious Thoughts Pertaining to the Fine Material Sphere

(Five varieties of jhāna, mental absorption, namely, Kasiṇa Jhāna, Abhibhāyatana Jhāna, Vimokkha Jhāna, Brahmavihāra Jhāna and Asubha Jhāna are expounded upon in this chapter of Dhammasaṅgaṇī. There are eight kinds of Kasiṇa Jhāna which make use of eight kinds of objects of intense meditation. The exposition starts with Pathavī Kasiṇa or earth-device.)

(1) Classification of Jhāna into Four Categories

(i) The First Category of Jhāna

160. What are meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, he, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first Jhāna, which has an earth-device as the object of meditation and which arises together with initial application of the mind (vitakka), sustained application of the mind (vicāra), delightful satisfaction (pīti) and bliss (sukha) born out of detachment from hindrances. At that time contact arises ...p... (repeat as in paragraph 1) ... non-distraction arises ... p ... (repeat as in paras 2 to 145) ... These are the meritorious dhammā.

(ii) The Second Category of Jhāna

161. What are meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting rid of initial application of the mind (vitakka) and sustained

application of the mind (vicāra), he achieves and remains in the second Jhāna which has an earth-device as the object of meditation, which has internal serenity and enhancement of one-pointedness of mind, devoid of initial application of the mind and sustained application of the mind, but with delightful satisfaction and bliss born out of concentration – at that time contact arises, sensation arises, perception arises, volition arises, thought arises, delightful satisfaction arises, bliss arises, one-pointedness of mind arises, faculty of conviction arises, faculty of endeavour arises, faculty of mindfulness arises, faculty of concentration arises, faculty of wisdom arises, faculty of mind arises, faculty of mental pleasantness arises, faculty of vitality arises, right view arises, right effort arises, ...p... (repeat as in paragraph 1) ... endeavour arises, non-distraction arises. At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā. ...p... (repeat here as in paras 2 to 6, 9 to 20 and 22 to 75.)

Classified Enumeration of Items of the Second Category of Jhāna Thought Pertaining to the Fine•Material Sphere

a. Exposition in Brief

At that time four aggregates arise, two sense-spheres arise, two elements arise, three nutriments arise, eight faculties arise, mental absorption (Jhāna) with three factors arises, the Path with four constituents arises, seven powers arise, three causes arise, contact as a single factor arises ...p... (repeat here as in paragraph 58) ... the sphere of mental concomitants as a single factor arises, the element of mental concomitants as a single factor arises. At that time (in addition to the

above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā. ... p ... (Repeat here in paras 59 to 61.)

b. Detailed Exposition

162. What at that time is the aggregate of volitional activities ?

At that time contact, volition, delightful satisfaction, one-pointedness of mind, faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of vitality, right view, right effort ... p ... endeavour, non-distraction (arise). At that time (in addition to the above), apart from the aggregate of sensation, the aggregate of preception, and the aggregate of consciousness, there are other incorporeal dhammā which are causally produced. This at that time is the aggregate of volitional activities ...p... (Repeat here as in paragraphs 63 to 82, 83, 86 to 88, 89 to 90, 92 to 127, 128, 129, 130 to 145, but excluding: 'with an earth-device as the object of meditation, he attains and dwells in the third jhāna that which causes the person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in bliss.') These are the meritorious dhammā.

END OF THE SECOND CATEGORY OF JHANA THOUGHT
PERTAINING TO THE FINE MATERIAL SPHERE

(iii) The Third Category of Jhāna

163. What are meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by detaching himself from delightful satisfaction, he dwells with mindfulness and clear comprehension in equanimity and experiences mental and physical well-being. With an earth device as the object of meditation, he attains and dwells in the third jhāna that which causes the person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in bliss.

At that time contact arises, sensation arises, perception arises, volition arises, thought arises, bliss arises, one-pointedness of mind arises, faculty of conviction arises, faculty of endeavour arises, faculty of mindfulness arises, faculty of concentration arises, faculty of wisdom arises, faculty of mind arises, faculty of mental pleasantness arises, faculty of vitality arises, right view arises, right effort arises ... p ... (Repeat here as in paragraph 1) ... endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are meritorious dhammā. ...p... (Repeat here as in paragraphs 2 to 6, 10 to 20, 22 to 57.)

Classified Enumeration of Items of the
Third Category of Jhāna Thought Pertaining
to the Fine Material Sphere

a. Exposition in Brief

At that time four aggregates arise, two sense-spheres arise, two elements arise, three nutriments arise, eight faculties arise, mental absorption with two factors arise, the Path with four constituents arises, seven powers arises, three causes arise, contact as a single factor arises ...p... (repeat as in paragraph 58) ... the sphere of mental concomitants as a single factor arises, the element of mental concomitants as a single factor arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are meritorious dhammā ...p... (repeat here as in paragraphs 59 to 61.)

b. Detailed Exposition

164. What at that time is the aggregate of volitional activities?

At that time contact, volition, one-pointedness of mind, faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of vitality, right view, right effort ... p ... (Repeat here as in paragraph 62) ... endeavour, non-distraction (arise).

At that time, besides the above, and apart from aggregate of sensation, aggregate of perception and aggregate of consciousness, there are other incorporeal dhammā which are causally produced. This at that time is the aggregate of volitional activities ...p... (Repeat here as in paragraphs 63 to

83, 87, 88, 89, 90, 92 to 145, but excluding the mental concomitants of initial application of the mind, sustained application of the mind and delightful satisfaction wherever they occur.) These are the meritorious dhammā.

END OF THE THIRD CATEGORY OF JHANA THOUGHT
PERTAINING TO THE FINE MATERIAL SPHERE.

(iv) The Fourth Category of Jhāna

165. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by dispelling pleasure and pain and by the prior disappearance of pleasantness and distress, he, with an earth-device as the object of meditation, achieves and remains in the fourth jhāna without pain and pleasure, a state of equanimity and absolute purity of mindfulness.

At that time contact arises, sensation arises, perception arises, volition arises, thought arises, equanimity arises, one-pointedness of mind arises, faculty of conviction arises, faculty of endeavour arises, faculty of mindfulness arises, faculty of concentration arises, faculty of wisdom arises, faculty of mind arises, faculty of equanimity arises, faculty of vitality arises, right view arises, right effort arises, ... p ... (Repeat as in paragraph 1) endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā. ...p... (Repeat here as in paragraphs 2 to 6, 11 to 17, 19, 20, 22 to 57.)

**Classified Enumeration of Items of the
Fourth Category of Jhāna Thought Pertaining
to the Fine Material Sphere**

a. Exposition in Brief

At that time four aggregates arise, two sense-spheres arise, two elements arise, three nutriments arise, eight faculties arise, mental absorption with two factors arises, the Path with four constituents arises, seven powers arise, three causes arise, contact as a single factor arises ...p... (Repeat here as in paragraph 58) ... the sphere of mental concomitants as a single factor arises, the element of concomitants as a single factor arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā ...p... (Repeat here as in paragraphs 59, 60 and 61.)

b. Detailed Exposition

166. What at that time is the aggregate of volitional activities?

At that time, contact, volition, one-pointedness of mind, faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of vitality, right view, right effort ...p... (Repeat here as in paragraph 62) ... endeavour, non-distraction (arise).

At that time, besides the above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced. This at that time is the aggregate of volitional activities.

...p... (Repeat here as in paragraphs 63 to 83, 88 to 90 and 92 to 145) ... These are the meritorious dhammā.

END OF THE FOURTH CATEGORY OF JHĀNA THOUGHT
PERTAINING TO THE FINE MATERIAL SPHERE.

HERE ENDS THE CLASSIFICATION OF JHĀNA INTO FOUR
CATEGORIES.

Classification of Jhāna into Five Categories

(i) The First Category of Jhāna

167. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, he, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna, which has an earth-device as the object of meditation. At that time contact arises ...p... These are the meritorious dhammā. (Repeat here as in paragraphs 2 to 145).

(ii) The Second Category of Jhāna

168. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere with an earth-device as the object of meditation, he achieves and remains in the second jhāna, which has only sustained application of the mind but no initial application of the mind, and which has delightful satisfaction and bliss born out of concentration. At that time contact arises, sensation arises, perception arises, volition arises, thought arises, sustained

application of the mind arises, delightful satisfaction arises, bliss arises, one-pointedness of mind arises, faculty of conviction arises, faculty of endeavour arises, faculty of mindfulness arises, faculty of concentration arises, faculty of wisdom arises, faculty of mind arises, faculty of mental pleasantness arises, faculty of vitality arises, right view arises, right effort arises, ...p... (Repeat here as in para 1) endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā ...p... (Repeat here as in paras 2 to 6, 8 to 20, 22 to 57.)

a. Exposition in Brief

At that time four aggregates arise, two sense-spheres arise, two elements arise, three nutriments arise, eight faculties arise, mental absorption with four factors arises, the Path with four constituents arises, seven powers arise, three causes arise, contact as a single factor arises ... p ... (Repeat as in para 58) the sphere of mental concomitants as a single factor arises, the element of mental concomitants as a single factor arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā ...p... (repeat here as in paras 59 to 61.)

b. Detailed Exposition

169. What at that time is the aggregate of volitional activities?

Contact, volition, sustained application of the mind, delightful satisfaction, one-pointedness of mind, faculty of conviction, faculty of effort, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of vitality right view, right effort ...p... (repeat here as in para 62) endeavour, non-distraction (arise).

At that time, besides the above, apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced. This at that time is the aggregate of volitional activities ...p... (Repeat here as in paras 63 to 82, 83*, 85 to 88, 89*, 90, 92 to 113, 114*, 115 to 127, 128*, 129*, 130 to 145, but excluding in the starred paragraphs the mental concomitant of initial application of the mind, vitakka or sammāsaṅkappa.) These are the meritorious dhammā.

END OF SECOND CATEGORY OF JHANA THOUGHT
PERTAINING TO THE FINE MATERIAL SPHERE

(iii) The Third Category of Jhāna

170. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting rid of initial application of the mind and sustained application of the mind ...p... (repeat as in para 161) he achieves and remains in the third jhāna which has an earth device as the object of meditation. At that time, contact arises, sensation arises, perception arises, volition arises, thought arises, delightful

satisfaction arises, bliss arises, one-pointedness of mind arises, faculty of conviction arises, faculty of effort arises, faculty of mindfulness arises, faculty of concentration arises, faculty of wisdom arises, faculty of mind arises, faculty of mental pleasantness arises, faculty of vitality arises, right view arises, right effort arises ...p... (repeat as in para 1) endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā. ...p... (Repeat here paras 2 to 6, 9 to 20, and 22 to 57.)

Classified Enumeration of Items of the Third Category of Jhāna Thought Pertaining to the Fine Material Sphere

a. Exposition in Brief

At that time four aggregates arise, two sense-spheres arise, two elements arise, three nutriments arise, eight faculties arise, mental absorption (Jhāna) with three factors arises, the Path with four constituents arises, seven powers arise, three causes arise, contact as a single factor arises ...p... (repeat as in para 58) the sphere of mental concomitants as a single factor arises, the element of mental concomitants as a single factor arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā ...p...

b. Detailed Exposition

171. What at that time is the aggregate of volitional activities?

At that time, contact, volition, delightful satisfaction, one-pointedness of mind, faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of vitality, right view, right effort, ...p... endeavour, non-distraction (arise). At that time, besides the above, and apart from the aggregate of sensation, the aggregate of perception, and the aggregate of consciousness, there are other incorporeal dhammā which are causally produced. This at that time is the aggregate of volitional activities ...p... (Repeat here as in the peyyāla of para 162.) These are the meritorious dhammā.

(iv) The Fourth Category of Jhāna

172. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by detaching himself from delightful satisfaction ...p... (repeat as in para 163) he achieves and remains in the fourth jhāna with an earth device as the object of meditation. At that time contact arises, sensation arises, perception arises, volition arises, thought arises, bliss arises, one-pointedness of mind arises, faculty of conviction arises, faculty of endeavour arises, faculty of mindfulness arises, faculty of concentration arises, faculty of wisdom arises, faculty of mind arises, faculty of mental pleasantness arises, faculty of vitality arises, right view arises, right effort arises ...p... (repeat as in para 1) endeavour arises, non-distraction arises.

At that time (in addition to the above), there are

other incorporeal-dhammā which are causally produced. These are the meritorious dhammā ...p... (repeat as in paras 2 to 6, 10 to 20, 22 to 57.)

Classified Enumeration of Items of the Fourth Category of Jhāna Thought Pertaining to the Fine Material Sphere

a. Exposition in Brief

At that time four aggregates arise, two sense-spheres arise, two elements arise, three nutriments arise, eight faculties arise, mental absorption (jhāna) with two factors arises, the Path with four constituents arises, seven powers arise, three causes arise, contact as a single factor arises. ...p... (repeat here as in para 58) the sphere of mental concomitants as a single factor arises, the element of mental concomitants as a single factor arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā ...p... (Repeat here as in paras 59 to 61).

b. Detailed Exposition

173. What at that time is the aggregate of volitional activities?

At that time, contact, volition, one-pointedness of mind, faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of vitality, right view, right effort ...p... (repeat here as in para 62) endeavour, non-distraction (arise).

At that time besides the above and apart from the aggregates of sensation, of perception and consciousness,

there are other incorporeal dhammā which are causally produced. This at that time is the aggregate of volitional activities ...p... (repeat here as in the peyyāla of para 164). These are the meritorious dhammā.

(v) The Fifth Category of Jhāna

174. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by dispelling pleasure ...p... (repeat here as in para 165) with an earth-device as the object of meditation, he achieves and remains in the fifth jhāna. At that time contact arises, sensation arises, perception arises, volition arises, thought arises, equanimity arises, one-pointedness of mind arises, faculty of conviction arises, faculty of endeavour arises, faculty of mindfulness arises, faculty of concentration arises, faculty of wisdom arises, faculty of mind arises, faculty of equanimity arises, faculty of vitality arises, right view arises, right effort arises....p... (repeat as in para 1) endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal³dhamma which are causally produced. These are the meritorious dhammā ...p... (Repeat here as in paras 59, 60 and 61.)

**Classified Enumeration of Items of the
Fifth Category of Jhāna Thought
Pertaining to the Fine Material Sphere**

a. Exposition in Brief

At that time four aggregates arise, two sense-spheres arise, two elements arise, three nutriments arise, eight faculties arise, mental absorption with two factors arises, the Path with four constituents arises, seven powers arise, three causes arise, contact as a single factor arises ...p... (repeat here as in para 58) the sphere of mental concomitants as a single factor arises, the element of mental concomitants as a single factor arises. At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā ...p... (repeat here as in paras 59 to 61).

b. Detailed Exposition

175. What at that time is the aggregate of volitional activities?

At that time, contact, volition, one-pointedness of mind, faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of vitality, right view, right effort ...p... (repeat here as in para 62), endeavour, non-distraction (arise)

At that time, besides the above and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced. This at that time is the aggregate of volitional activities ...p... (Repeat here as in paras 63 to 87, 88 to 90 and 92 to 145). These are the meritorious dhammā.

Enumeration of Kinds of Jhānas According to the Four Modes of Practice

176. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he, with an earth-device as the object of meditation, achieves and remains in the first jhāna by difficult practice and by slow acquisition of jhāna attainment. At that time contact arises ...p... non-distraction arise ...p... . These are the meritorious dhammā.

177. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, he, being detached from sensual pleasures ...p... achieves and remains in the first jhāna with an earth-device as the object of meditation by difficult practice and by swift acquisition of jhāna attainment. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

178. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he, with an earth-device of meditation, achieves and remains in the first jhāna by facile practice and by slow acquisition of jhāna attainment. At that time contact arises ...p... non-distraction arises. ...p... These are the meritorious dhammā.

179. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he, with an earth-

-device as the object of meditation, achieves and remains in the first jhāna by facile practice and by swift acquisition of jhāna attainment. At that time contact arises, ...p... non-distractedness arises ...p... . These are the meritorious dhammā. ...p...

180. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting rid of initial application of the mind and sustained application of the mind, he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna with an earth device as the object of meditation by difficult practice and by slow acquisition of jhāna attainment ...p... by difficult practice and by swift acquisition of jhāna attainment, with an earth-device as the object of meditation ...p... by facile practice and by slow acquisition of jhāna attainment, with an earth-device as the object of meditation ...p... by facile practice and by swift acquisition of jhāna attainment, with an earth-device as the object of meditation. At that time contact arises ...p... non-distractedness arises. ...p... These are the meritorious dhammā.

Enumeration of Kinds of Jhānas According to the Four Objects of Concentration

181. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna with insufficient practice (for attainment of a higher jhāna) and with an earth-device of

limited size as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

182. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna with insufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation. At that time contact arises ...p... non-distraction arises ...p.... These are the meritorious dhammā.

183. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna with sufficient practice (for attainment of a higher jhāna) and with an earth-device of limited size as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

184. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna with sufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

185. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, by getting rid of initial application of the mind and sustained application of the mind, he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna with insufficient practice (for attainment of a higher jhāna) and with an earth-device of limited size as the object of meditation ...p... achieves and remains with insufficient practice (for attainment of a higher jhāna) and with an earth device capable of extension as required as the object of meditation ...p... with sufficient practice (for attainment of a higher jhāna) and with an earth device of limited size as the object of meditation ...p... with sufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Combination of Mode of Practice and
Object of Concentration
(First Jhāna)

186. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and by slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth-device of limited size as the object of meditation. At that time contact

arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

187. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and by slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

188. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and by slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth-device of limited size as the object of meditation – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

189. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and by slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation.

At that time contact arises ...p... non-distraction arises ...p...
These are the meritorious dhammā.

190. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and by swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth-device of limited size as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

191. What are the meritorious dhamma?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and by swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

192. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and by swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth-device of limited size as the object of meditation. At that time contact

arise ...p... non-distraction arises ...p... These are the meritorious dhammā.

193. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and by swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

194. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth-device of limited size as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

195. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and by slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation.

At that time contact arises ...p... non-distraction arises ...p...
There are the meritorious dhammā.

196. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and by slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth-device of limited size as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

197. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and by slow acquisition of jhāna attaining with sufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

198. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and by swift acquisition of jhāna attaining with insufficient practice (for attainment of a higher jhāna) and with an earth-device of limited size as the object of meditation. At that time contact

arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

199. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and by swift acquisition of jhāna attaining with insufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

200. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and by swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth-device of limited size as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

201. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and by swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation.

At that time contact arises ...p... non-distraction arises ...p...
These are the meritorious dhammā.

(Second Jhāna)

202. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, by getting rid of initial application of the mind and sustained application of the mind, achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the fifth jhāna.

(1) by difficult practice and by slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) with an earth-device of limited size as the object of meditation ...p...

(2) by difficult practice and by slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation ...p...

(3) by difficult practice and by slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth device of limited size as the object of meditation ...p...

(4) by difficult practice and by slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth-device capable of extension as required as the object of meditation ...p...

(5) by difficult practice and by swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth-device of limited size as the object of meditation ...p...

(6) by difficult practice and by swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth device capable of extension as required as the object of meditation ...p...

(7) by difficult practice and by swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth device of limited size as the object of meditation ...p...

(8) by difficult practice and by swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth device capable of extension as required as the object of meditation ...p...

(9) by facile practice and by slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth device of limited size as the object of meditation ...p...

(10) by facile practice and by slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth device capable of extension as required as the object of meditation ...p...

(11) by facile practice and by slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth device of limited size as the object of meditation ...p...

(12) by facile practice and by slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth device capable of extension as required as the object of meditation ...p...

(13) by facile practice and by swift acquisition of jhāna attainment with insufficient practice (for attainment of

a higher jhāna) and with an earth device of limited size as the object of meditation ...p...

(14) by facile practice and by swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with an earth device capable of extension as required as the object of meditation ...p...

(15) by facile practice and by swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth device of limited size as the object of meditation ...p...

(16) by facile practice and by swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with an earth device capable of extension as required as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Sixteenfold Combination of Mode of Practice with Seven Other Objects of Concentration

203. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, being detached from sensual pleasures ...p... he achieves and remains in the first jhāna with a water device as the object of meditation ...p... with a fire device as the object of meditation ...p... with an air device as the object of meditation ...p... with a darkblue device as the object of meditation ...p... with a yellow device as the object of meditation ...p... with a red device as the object of meditation ...p... with a white device as the object of meditation. At that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Abhibhāyatana Jhāna Attained by
Mastery over Objects of Concentration of
Limited Size

(First Jhāna)

204. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them”, and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna - then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(Second Jhāna, etc.)

205. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them,” and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Four Modes of Practice

206. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them”, and getting detached from sensual pleasures ...p... by difficult practice and by slow acquisition of jhāna attainment he achieves and remains in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

207. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them”, and getting detached from sensual pleasures ...p... by difficult practice and by swift acquisition of jhāna attainment he achieves and remains in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

208. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought : “I shall know and see those objects with mastery over them”, and getting detached from sensual pleasures

...p... by facile practice and by slow acquisition of jhāna attainment he achieves and remains in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... There are the meritorious dhammā.

209. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them”, and getting detached from sensual pleasures ...p... and by facile practice and by swift acquisition of jhāna attainment he achieves and remains in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

210. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them”, and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... achieves and remains in the first jhāna ...p... in the fifth jhāna by difficult practice and by slow acquisition of jhāna attainment ...p... by facile practice and by slow acquisition of jhāna attainment ...p... by difficult practice and by swift acquisition of jhāna attainment ...p... by facile practice and by swift acquisition

of jhāna attainment – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Two Objects of Concentration

(First Jhāna)

211. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them”, and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna with insufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

212. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them”, and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna with sufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

213. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them”, and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna with insufficient practice (for attainment of a higher jhāna) and an object of meditation of limited size ...p... with great efficiency and with a meditation object of limited size – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Method of Eightfold Combination of
Mode of Practice with Object of
Concentration of Limited Size

(First Jhāna)

214. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them”, and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and by slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and

with a meditation object of limited size – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

215. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them”, and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

216. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them”, and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

217. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: "I shall know and see those objects with mastery over them", and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult

of jhāna attainment with
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218. What are the mer

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When at a certain time o
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concentrating on any part of hi
on an external object of medita

thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

220. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasure ...p... he achieves and remains in the first jhāna by facile practice and swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

221. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought : “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and

with a meditation object of limited size – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(Second Jhāna, etc.)

222. What are the demeritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size with the thought: “I shall know and see those objects with mastery over them,” and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna.

(1) by difficult practice and by slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size; ...p...

(2) by difficult practice and by slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size; ...p...

(3) by difficult practice and swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size; ...p...

(4) by difficult practice and by swift acquisition of jhāna attainment with sufficient practice (for attainment

of a higher jhāna) and with a meditation object of limited size; ...p...

(5) by facile practice and by slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size; ...p...

(6) by facile practice and by slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size; ...p...

(7) by facile practice and by swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size; ...p...

(8) by facile practice and by swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and with a meditation object of limited size – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Eightfold Combination of Mode of Practice with Unblemished or Blemished Object of Concentration of Limited Size

(First Jhāna)

223. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size, unblemished or blemished, with the thought: “I shall know and see those

objects with mastery over them”, and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

224. What are the demeritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation of limited size, unblemished or blemished, with the thought; “I shall know and see those objects with mastery over them,” and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

[EDITORIAL NOTE: In continuation of the above two paragraphs, the four Modes of Practice as in paras 206 to 210 and the two kinds of objects of Concentration as in paras 211 to 213 with the addition of words “unblemished or blemished” are to be combined to obtain another method of forming an Eightfold Combination of Modes of Practice and Objects of Concentration.]

**Abhibhāyatana Jhāna Attained by Mastery
over Object of Concentration Capable of
Extension as Required**

(First Jhāna)

225. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna, – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(Second Jhāna, etc.)

226. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna, – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Four Modes of Practice**(First - Jhāna)**

227. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: "I shall know and see those objects with mastery over them," and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and slow acquisition of jhāna attainment – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

228. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: "I shall know and see those objects with mastery over them," and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and swift acquisition of jhāna attainment – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

229. What are the demeritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: "I shall know and see those

objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and slow acquisition of jhāna attainment – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

230. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and swift acquisition of jhāna attainment – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(Second Jhāna, etc.)

231. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna.

- (1) by difficult practice and slow acquisition of jhāna attainment; ...p...
- (2) by difficult practice and swift acquisition of jhāna attainment; ...p...
- (3) by facile practice and slow acquisition of jhāna attainment; ...p...
- (4) by facile practice and swift acquisition of jhāna attainment; then at that time contact arises ...p... non-distraction arises ...p...
These are the meritorious dhammā.

Two Objects of Concentration (First Jhāna)

232. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna with insufficient practice (for attainment of a higher jhāna) and with an object of meditation capable of extension as required – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

233. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as

required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna with sufficient practice (for attainment of a higher jhāna) and with an object of meditation capable of extension as required – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(Second Jhāna etc.)

234. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna

- (1) with insufficient practice (for attainment of a higher jhāna) and with an object of meditation capable of extension as required ...p...
- (2) with sufficient practice (for attainment of a higher jhāna) and with an object of meditation capable of extension as required – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Method of Eightfold Combination of
Mode of Practice with Objects of Concentration
Capable of Extension as Required

(First Jhāna)

235. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required – then at that time contact arises ...p... non-distractedness arises ...p... These are the meritorious dhammā.

236. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required – then at that time contact arises ...p... non-distractedness arises ...p... These are the meritorious dhammā.

237. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and swift acquisition of jhāna attainment and with insufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

238. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by difficult practice and swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

239. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as

required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

240. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

241. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and swift acquisition of jhāna attainment with insufficient practice (for attainment of a

higher jhāna) and an object of meditation capable of extension as required – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

242. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension required, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna by facile practice and swift acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

243. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, with the thought: “I shall know and see those objects with mastery over them,” and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna

- (1) by difficult practice and slow acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and an object of

meditation capable of extension as required
...p...

- (2) by difficult practice and slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required
...p...
- (3) by difficult practice and swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required
...p...
- (4) by difficult practice and swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required
...p...
- (5) by facile practice and slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required
...p...
- (6) by facile practice and slow acquisition of jhāna attainment with sufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required
...p...
- (7) by facile practice and swift acquisition of jhāna attainment with insufficient practice (for attainment of a higher jhāna) and an object of

meditation capable of extension as required
...p...

- (8) by facile practice and swift acquisition of jhāna attainment and with sufficient practice (for attainment of a higher jhāna) and an object of meditation capable of extension as required – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

**Eightfold Combination of Mode of Practice with
Unblemished or Blemished Object of Concentration
Capable of Extension as Required**

(First Jhāna)

244. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating on an external object of meditation capable of extension as required, unblemished or blemished, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(Second Jhāna, etc.)

245. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on any part of his body, but by concentrating

on an external object of meditation capable of extension as required, unblemished or blemished, with the thought: “I shall know and see those objects with mastery over them,” and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

[EDITORIAL NOTE: In continuation of the above two paragraphs, the four Modes of Practice as in paras 206 to 210 and the two kinds of objects of Concentration as in paras 211 to 213 with the addition of words “unblemished or blemished,” are to be combined to obtain another method of forming an eightfold combination of Modes of Practice and Objects of Concentration.]

**Abhibhāyatana Jhāna attained by Mastery over
Colour (in Sixteenfold Combination of Mode of
Practice and Object of Concentration)**

(First Jhāna)

246. What are the demeritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on the colour of any part of his body, but by concentrating on external objects of meditation which are dark-blue and have a dark-blue colour, a dark-blue hue, a dark-blue lustre, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the

first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

247. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on the colour of any part of his body, but by concentrating on external objects of meditation which are yellow and have a yellow colour, a yellow hue, a yellow lustre ...p... which are red and have a red colour, a red hue, a red lustre ...p... which are white and have a white colour, a white hue, a white lustre, with the thought: “I shall know and see those objects with mastery over them,” and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Three Kinds of Release¹ (Attained through
Sixteenfold Combination of Mode of Practice
and Object of Concentration)

(First Jhāna)

248. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, by concentrating on the colour of a part of his body and on the colour of an external object of meditation, and getting

1. Release: *vimokkha*: release through being freed of moral hindrances and defilements but not completely rooting them out; freedom or release through jhāna, mental absorption, not identical with the emancipation of an arahat as it is possible to fall from the jhāna stage.

detached from sensual pleasures ...p... he achieves and remains in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

249. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, not by concentrating on the colour of any part of his body, but by concentrating on the colour of an external object of meditation, and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

250. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, by contemplating the brightness and clarity (subha) of the object of meditation, and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Four Jhānas Attained by Abiding in Noble
Thoughts of Goodwill etc. (through Sixteenfold
Combination of Mode of Practice and
Object of Concentration)

(a) Fourfold Jhāna of Goodwill

251. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting detached from sensual pleasures ...p... he achieves and

remains in the first jhāna full of thoughts of goodwill (mettā) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

252. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna full of thoughts of goodwill (mettā) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

253. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting himself detached from delightful satisfaction (pīti) ...p... he achieves and remains in the third jhāna full of thoughts of goodwill (mettā) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(b) Fivefold Jhāna of Goodwill

254. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna with thoughts of goodwill (mettā) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

255. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, he achieves

and remains in the second jhāna which has only sustained application of the mind but no initial application of the mind, with delightful satisfaction (pīti) and bliss (sukha) born out of concentration and with thoughts of goodwill (mettā) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

256. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the third jhāna with thoughts of goodwill (mettā) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

257. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting detached from delightful satisfaction ...p... he achieves and remains in the fourth jhāna with thoughts of goodwill (mettā) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Jhānas of Compassion

258. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna with thoughts of compassion (karuṇā) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

259. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting rid of initial application of the mind and sustained application of the mind..he achieves and remains in the second jhāna ...p... in the third jhāna ...p... he achieves and remains in the first jhāna ...p... in the fourth jhāna with thoughts of compassion – then at that time contact arises ...p... non-distractedness arises ...p... These are the meritorious dhammā.

Jhānas of Sympathetic Joy

260. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna with thoughts of sympathetic joy (muditā) – then at that time contact arises ...p... non-distractedness arises ...p... These are the meritorious dhammā.

261. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... he achieves and remains in the first jhāna ...p... in the fourth jhāna with thoughts of sympathetic joy – then at that time contact arises ...p... non-distractedness arises ...p... These are the meritorious dhammā.

Jhāna of Equanimity

262. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by eliminating bliss ...p... he achieves and remains in the fourth jhāna with thoughts of equanimity – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.¹

**Jhāna on Foul Things (Attained through
Sixteenfold Combination of Mode of Practice and
Object of Concentration)**

263. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna with the notion of foulness of a bloated corpse – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

264. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere by getting detached from sensual pleasures...p... he achieves and remains in the first jhāna with the notion of the foulness

(2) of a corpse discoloured with decay ...p...

(3) of a festering corpse ...p...

1. The Jhāna of Equanimity is the fourth jhāna according to the fourfold method of Jhāna classification and the fifth jhāna according to the fivefold method.

- (4) of a corpse cut into two in the middle ...p.
- (5) of a corpse mangled by animals in various ways ...p...
- (6) of a corpse with limbs scattered in various ways ...p...
- (7) of a corpse with limbs cut up and scattered ...p...
- (8) of a bloody corpse ...p...
- (9) of a worm-infested corpse ...p...
- (10) of a skeleton – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

END OF CHAPTER ON MERITORIOUS THOUGHTS
PERTAINING TO THE FINE MATERIAL SPHERE

Chapter III

Meritorious Thoughts Pertaining to the Non-Material Sphere

Four Jhānas Connected with Non-Material Sphere
(Attained through a Sixteenfold Combination of
Mode of Practice and Object of Concentration)

265. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, by completely transcending all forms of consciousness that turn on corporeality (*rūpasaññā*), by cessation of all forms of consciousness arising out of contact between the senses and their objects (*pañighasaññā*), by not paying attention to other forms of

consciousness, many and varied, (*nānattasaññā*), he achieves and remains in the fourth *jhāna* characterised by elimination of bliss (*sukha*) ...p... with equanimity and together with the concept 'Space is Infinite' – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious *dhammā*.

266. What are the meritorious *dhammā*?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, having totally gone beyond the concept 'Space is Infinite', he achieves and remains in the fourth *jhāna* characterised by elimination of bliss (*sukha*) ...p... with equanimity and together with the concept 'Consciousness is Infinite' – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious *dhammā*.

267. What are the meritorious *dhammā*?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, having totally gone beyond the concept 'Consciousness is Infinite' he achieves and remains in the fourth *jhāna* characterised by elimination of bliss (*sukha*) ...p... with equanimity and together with the concept 'Nothing is There' – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious *dhammā*.

268. What are the meritorious *dhammā*?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, having totally gone beyond the concept of Nothingness, he achieves and remains in the fourth *jhāna* characterised by elimination of bliss (*sukha*) ...p... with equanimity and together with the

concept of Neither Consciousness nor Non-Consciousness¹ – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

END OF THE CHAPTER ON MERITORIOUS THOUGHTS
PERTAINING TO THE NON-MATERIAL SPHERE

Chapter IV

Kinds of Meritorious Thoughts
which Lead to the Three Grades of Existence
in the Respective Spheres

(a) Meritorious Thoughts
in the Sensuous Sphere

269. What are the meritorious dhammā?

When at a certain time a meritorious thought pertaining to the sensuous sphere arises,

(I) accompanied by pleasure and associated with knowledge, a thought which is

- (1) inferior in quality of effort, or
- (2) medium in quality of effort, or
- (3) superior in quality of effort, or
- (4) dominated by desire, or
- (5) dominated by endeavour, or
- (6) dominated by itself, or
- (7) dominated by investigative knowledge, or

1. Neither Consciousness nor Non-Consciousness, Nevasaññānāsaññā.

- (8) inferior in quality of effort and dominated by desire, or
- (9) medium in quality of effort and dominated by desire, or
- (10) superior in quality of effort and dominated by desire, or
- (11) inferior in quality of effort and dominated by endeavour, or
- (12) medium in quality of effort and dominated by endeavour, or
- (13) superior in quality of effort and dominated by endeavour, or
- (14) inferior in quality of effort and dominated by itself, or
- (15) medium in quality of effort and dominated by itself, or
- (16) superior in quality of effort and dominated by itself, or
- (17) inferior in quality of effort and dominated by investigative knowledge, or
- (18) medium in quality of effort and dominated by investigative knowledge, or
- (19) superior in quality of effort and dominated by investigative knowledge – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

270. What are the meritorious dhammā?

When at a certain time a meritorious thought pertaining to the sensuous sphere arises,

(II) accompanied by pleasure and associated with knowledge and caused by (internal or external) prompting (saṅkhāra) ...p... (continue as in para 269 above) ,

(III) accompanied by pleasure, and not associated with knowledge ...p... (continue as in VIII below),

(IV) accompanied by pleasure and not associated with knowledge, but caused by (internal or external) prompting (saṅkhāra) ...p... (continue as in VIII below)

(V) together with equanimity and associated with knowledge ...p... (continue as in para 269 above)

(VI) together with equanimity, associated with knowledge and caused by (internal or external) prompting (saṅkhāra) ...p... (continue as in para 269 above)

(VII) together with equanimity and not associated with knowledge ...p... (continue as in VIII below)

(VIII) together with equanimity and not associated with knowledge, but caused by (internal or external) prompting (saṅkhāra), a thought which is -

inferior in quality of effort, or medium in quality of effort, or superior in quality of effort, or dominated by desire, or dominated by endeavour, or dominated by itself, or inferior in quality of effort and dominated by desire, or medium in quality of effort and dominated by desire, or superior in quality of effort and dominated by desire, or inferior in quality of effort and dominated by endeavour, or medium in quality of effort and dominated by

endeavour, or superior in quality of effort and dominated by endeavour, or inferior in quality of effort and dominated by itself, or medium in quality of effort and dominated by itself, or superior in quality of effort and dominated by itself – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(b) Meritorious Thoughts in the
Fine Material Sphere
(First Jhāna)

271. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna which has an earth-device as the object of meditation and is -

- (1) inferior in quality, or
- (2) medium in quality, or
- (3) superior in quality, or
- (4) dominated by desire, or
- (5) dominated by endeavour, or
- (6) dominated by thought, or
- (7) dominated by investigative knowledge, or
- (8) inferior in quality and dominated by desire, or
- (9) medium in quality and dominated by desire, or
- (10) superior in quality and dominated by desire, or
- (11) inferior in quality and dominated by endeavour,
or

- (12) medium in quality and dominated by endeavour,
or
- (13) superior in quality and dominated by endeavour,
or
- (14) inferior in quality and dominated by thought, or
- (15) medium in quality and dominated by thought,
or
- (16) superior in quality and dominated by thought,
or
- (17) inferior in quality and dominated by investigative
knowledge, or
- (18) medium in quality and dominated by investigative
knowledge, or
- (19) superior in quality and dominated by investigative
knowledge – then at that time, contact arises
...p... non-distraction arises ...p... These are the
meritorious dhammā.

(Second Jhāna, etc)

272. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere and getting rid of initial application of the mind and sustained application of the mind, ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna which has an earth-device as an object of meditation and is -

- (1) inferior in quality, or

- (2) medium in quality of effort, or
- (3) superior in quality, or
- (4) dominated by desire, or
- (5) dominated by endeavour, or
- (6) dominated by thought, or
- (7) dominated by investigative knowledge, or
- (8) inferior in quality and dominated by desire, or
- (9) medium in quality and dominated by desire, or
- (10) superior in quality and dominated by desire, or
- (11) inferior in quality and dominated by endeavour,
or
- (12) medium in quality and dominated by endeavour,
or
- (13) superior in quality and dominated by endeavour,
or
- (14) inferior in quality and dominated by thought, or
- (15) medium in quality and dominated by thought,
or
- (16) superior in quality and dominated by thought,
or
- (17) inferior in quality and dominated by investigative
knowledge, or
- (18) medium in quality and dominated by investigative
knowledge, or
- (19) superior in quality and dominated by investigative
knowledge – then at that time, contact arises

...p... non-distraction arises ...p... These are meritorious dhammā.

(c) Meritorious Thoughts in the
Non-Material Sphere
(First Arūpa Jhāna)

273. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, by completely transcending all forms of consciousness that turn on corporeality (rūpasaññā), by cessation of all forms of consciousness arising out of contact between the senses and their objects (paṭighasaññā), by not paying attention to other forms of consciousness, many and varied, (nānattasaññā), he achieves and remains in the fourth jhāna, characterised by elimination of bliss, ...p... together with the concept of 'Space is Infinite', which is –

- (1) inferior in quality, or
- (2) medium in quality, or
- (3) superior in quality, or
- (4) dominated by desire, or
- (5) dominated by endeavour, or
- (6) dominated by thought, or
- (7) dominated by investigative knowledge, or
- (8) inferior in quality and dominated by desire, or
- (9) medium in quality and dominated by desire, or
- (10) superior in quality and dominated by desire, or
- (11) inferior in quality and dominated by endeavour,

- (12) medium in quality and dominated by endeavour,
or
- (13) superior in quality and dominated by endeavour,
or
- (14) inferior in quality and dominated by thought, or
- (15) medium in quality and dominated by thought,
or
- (16) superior in quality and dominated by thought,
or
- (17) inferior in quality and dominated by investigative
knowledge, or
- (18) medium in quality and dominated by investigative
knowledge, or
- (19) superior in quality and dominated by investigative
knowledge – then at that time, contact arises
...p... non-distraction arises ...p... These are the
meritorious dhammā.

(Second Arūpa Jhāna)

274. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, having totally gone beyond the concept “Space is Infinite”, he achieves and remains in the fourth jhāna, characterised by elimination of bliss (sukha) ...p... together with the concept “Consciousness is Infinite”, which is –

- (1) inferior in quality, or
- (2) medium in quality, or
- (3) superior in quality, or

- (4) dominated by desire, or
- (5) dominated by endeavour, or
- (6) dominated by thought, or
- (7) dominated by investigative knowledge, or
- (8) inferior in quality and dominated by desire, or
- (9) medium in quality and dominated by desire, or
- (10) superior in quality and dominated by desire, or
- (11) inferior in quality and dominated by endeavour,
or
- (12) medium in quality and dominated by endeavour,
or
- (13) superior in quality and dominated by endeavour,
or
- (14) inferior in quality and dominated by thought, or
- (15) medium in quality and dominated by thought,
or
- (16) superior in quality and dominated by thought,
or
- (17) inferior in quality and dominated by investigative
knowledge, or
- (18) medium in quality and dominated by investigative
knowledge, or
- (19) superior in quality and dominated by investigative
knowledge – then at that time, contact arises
...p... non-distraction arises ...p... These are the
meritorious dhammā.

(Third Arūpa Jhāna)

275. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, having totally gone beyond the concept “Consciousness is Infinite”, he achieves and remains in the fourth jhāna, characterised by elimination of bliss ...p... together with the concept “Nothing is There”, which is –

- (1) inferior in quality, or
- (2) medium in quality, or
- (3) superior in quality, or
- (4) dominated by desire, or
- (5) dominated by endeavour, or
- (6) dominated by thought, or
- (7) dominated by investigative knowledge, or
- (8) inferior in quality and dominated by desire, or
- (9) medium in quality and dominated by desire, or
- (10) superior in quality and dominated by desire, or
- (11) inferior in quality and dominated by endeavour,
or
- (12) medium in quality and dominated by endeavour,
or
- (13) superior in quality and dominated by endeavour,
or
- (14) inferior in quality and dominated by thought, or
- (15) medium in quality and dominated by thought,
or

- (16) superior in quality and dominated by thought, or
- (17) inferior in quality and dominated by investigative knowledge, or
- (18) medium in quality and dominated by investigative knowledge, or
- (19) superior in quality and dominated by investigative knowledge – then at that time, contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(Fourth Arūpa Jhāna)

276. What are the meritorious dhammā?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, having totally gone beyond the concept of Nothingness, he achieves and remains in the fourth jhāna, characterised by elimination of bliss (sukha) ...p... together with the concept of Neither Consciousness Nor non-Consciousness, which is –

- (1) inferior in quality, or
- (2) medium in quality, or
- (3) superior in quality, or
- (4) dominated by desire, or
- (5) dominated by endeavour, or
- (6) dominated by thought, or
- (7) dominated by investigative knowledge, or
- (8) inferior in quality and dominated by desire, or
- (9) medium in quality and dominated by desire, or

- (10) superior in quality and dominated by desire, or
- (11) inferior in quality and dominated by endeavour,
or
- (12) medium in quality and dominated by endeavour,
or
- (13) superior in quality and dominated by endeavour,
or
- (14) inferior in quality and dominated by thought, or
- (15) medium in quality and dominated by thought,
or
- (16) superior in quality and dominated by thought,
or
- (17) inferior in quality and dominated by investigative
knowledge, or
- (18) medium in quality and dominated by investigative
knowledge, or
- (19) superior in quality and dominated by investigative
knowledge – then at that time, contact arises
...p... non-distraction arises ...p... These are the
meritorious dhammā.

Chapter V

Supramundane Meritorious Thoughts

Exposition Purely of Practice

The first Magga: The first Jhāna

(i) Section on Definitions of the Dhammā

(a) Exposition in Brief

277. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and which leads to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, delightful satisfaction arises, happiness arises, one-pointedness of mind arises, the faculty of conviction arises, the faculty of endeavour arise, the faculty of mindfulness arises, the faculty of concentration arises, the faculty of wisdom arises, the faculty of mind arises, the faculty of mental pleasantness arises, the faculty of vitality arises, the faculty of knowledge acquired by the thought ‘I shall come to realise what has not been realised before (Nibbāna)’ arises, right view arises, right thinking arises, right speech arises, right action arises, right livelihood arises, right effort arises, right mindfulness arises, right concentration arises,

Cittuppāda Kaṇḍa

power of conviction arises, power of endeavour arises, power of mindfulness arises, power of concentration arises, power of wisdom arises, power of being ashamed (to do evil) arises, power of fear (to do evil) arises, non-greed arises, non-hatred arises, non-bewilderment arises, non-covetousness arises, not having ill will arises, right view arises, being ashamed (to do evil) arises, fear (to do evil) arises, serenity of mental concomitants arises, serenity of mind arises, quickness of mental concomitants arises, quickness of mind arises, malleability of mental concomitants arises, malleability of mind arises, preparedness (for good action) of mental concomitants arises, preparedness (for good action) of mind arises, soundness of mental concomitants arises, soundness of mind arises, rectitude of mental concomitants arises, rectitude of mind arises, mindfulness arises, clear comprehension arises, tranquillity of mind arises, insight arises, endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā.

(b) Detailed Exposition

278. What at that time is contact?

That which at that time is contact, being in contact with full contact, contacting well – this at that time is contact.

279. What at that time is sensation?

That which at that time is mental ease and happiness born out of full contact with the mind-consciousness-element appropriate to that feeling, sensation of mental ease and happiness born out of full contact with mind, feeling which

is mental ease and happiness born out of full contact with mind – this at that time is sensation.

280. What at that time is perception?

That which at that time is perception born out of full contact with the mind-consciousness-element appropriate to that perception, the fact of perceiving, the state of perception – this at that time is perception.

281. What at that time is volition?

That which at that time is volition born out of full contact with the mind-consciousness-element appropriate to that volition, effective volition, exercise of volition – this at that time is volition.

282. What at that time is thought?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, the faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is thought.

283. What at that time is initial application of the mind?

That which at that time is mentation, initial application of the mind, thinking, applying the mind to the object of thinking, effectively applying the mind to the object of thinking, focussing the mind on the object of thinking, right thinking, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is initial application of the mind.

284. What at that time is sustained application of the mind ?

That which at that time is consideration, sustained application of the mind, repeated consideration, close examination, keeping the mind continuously connected with the object of thought, keeping the mind on the object as if continuously in view – this at that time is sustained application of the mind.

285. What at that time is delightful satisfaction?

That which at that time is delightful satisfaction, delight, intense delight, profuse delight, freshness, superb freshness, satisfaction, exultation, self satisfaction, enlightenment factor of delightful satisfaction – this at that time is delightful satisfaction.

286. What at that time is happiness?

That which at that time is mental ease and happiness, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind – this at that time is happiness.

287. What at that time is one-pointedness of mind?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration, enlightenment factor of concentration, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is one-pointedness of mind.

288. What at that time is the faculty of conviction?

That which at that time is conviction, being convinced, immersion in conviction, clarity of conviction, conviction as faculty of conviction, power of conviction – this at that time is the faculty of conviction.

289. What at that time is the faculty of endeavour?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as faculty of endeavour, power of endeavour, right effort, enlightenment factor of effort, a constituent of the Path to Nibbāna, knowledge included in the Path -- this at that time is the faculty of endeavour.

290. What at that time is the faculty of mindfulness?

That which at that time is mindfulness, constant mindfulness, recollection, mindfulness which is remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness as faculty of mindfulness, power of mindfulness, right mindfulness, enlightenment factor of mindfulness, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is the faculty of mindfulness.

291. What at that time is the faculty of concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration, enlightenment factor of concentration, a constituent of the

Path to Nibbāna, knowledge included in the Path – this at that time is faculty of concentration.

292. What at that time is the faculty of wisdom?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view, enlightenment factor of investigative knowledge of phenomena, a constituent of the Path of Nibbāna, knowledge included in the Path – this at that time is the faculty of wisdom.

293. What at that time is the faculty of mind?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is the faculty of mind.

294. What at that time is the faculty of mental pleasantness?

That which at that time is mental ease and happiness, sensation of mental ease and happiness born out of full

contact with mind, feeling of mental ease and happiness born out of full contact with mind – this at that time is the faculty of mental pleasantness.

295. What at that time is the faculty of vitality?

That which at that time is the continuing force of those mental phenomena, their subsisting, their going on, their being kept going on, the fact of their existence, the cause of their existence, their preservation, life essence as faculty of life essence – this at that time is the faculty of vitality.

296. What at that time is the faculty of knowledge acquired by the thought 'I shall come to realise what has not been realised before (Nibbāna)'?

At that time, for the purpose of realising those dhammā which have not been known, seen, attained, discerned or realised, there are wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refined knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge, right view, enlightening factor of investigative knowledge of phenomena, a constituent of the Path to Nibbāna, knowledge included in the Path – this at

that time is the faculty of knowledge acquired by the thought 'I shall come to realise what has not been realised before (Nibbāna).'

297. What at that time is right view?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement of knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding good, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like a light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view, enlightenment factor of investigative knowledge of phenomena, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is right view.

298. What at that time is right thinking?

That which at that time is mentation, initial application of the mind, thinking, applying the mind to the object of thinking, effectively applying the mind to the object of thinking, focussing the mind on the object of thinking, right thinking, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is right thinking.

299. What at that time is right speech?

That which at that time is avoidance from, complete avoidance from, shrinking from, abstinence from, not committing, not uttering, not resorting to, not being guilty of, not transgressing the bounds into and eradicating the causes for the four kinds of verbal misconduct, right speech, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is right speech.

300. What at that time is right action?

That which at that time is avoidance from, complete avoidance from, shrinking from, abstinence from, not committing, not doing, not resorting to, not being guilty of, not transgressing the bounds into and eradicating the causes for the three kinds of physical misconduct, right action, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is right action.

301. What at that time is right livelihood?

That which at that time is avoidance from, complete avoidance from, shrinking from, abstinence from, not committing, not doing, not resorting to, not being guilty of, not transgressing the bounds into and eradicating the causes for wrong livelihood, right livelihood, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is right livelihood.

302. What at that time is right effort?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging

task well, endeavour as faculty of endeavour, power of endeavour, right effort, enlightenment factor of effort, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is right effort.

303. What at that time is right mindfulness?

That which at that time is mindfulness, constant mindfulness, recollection, mindfulness which is remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness as faculty of mindfulness, power of mindfulness, right mindfulness, enlightenment factor of mindfulness, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is right mindfulness.

304. What at that time is right concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration, enlightenment factor of concentration, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is right concentration.

305. What at that time is the power of conviction?

That which at that time is conviction, being convinced, immersion in conviction, clarity of conviction, conviction as faculty of conviction, power of conviction – this at that time is the power of conviction.

306. What at that time is the power of endeavour?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having

sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as faculty of endeavour, power of endeavour, right effort, enlightenment factor of effort, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is the power of endeavour.

307. What at that time is the power of mindfulness?

That which at that time is mindfulness, constant mindfulness, recollection, mindfulness which is remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness as faculty of mindfulness, power of mindfulness, right mindfulness, enlightenment factor of mindfulness, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is the power of mindfulness.

308. What at that time is the power of concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration, enlightenment factor of concentration, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is the power of concentration.

309. What at that time is the power of wisdom?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys

defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view, enlightenment factor of investigative knowledge of phenomena, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is the power of wisdom.

310. What at that time is the power of being ashamed (to do evil)?

That which at that time is being ashamed to do deeds the evilness of which ought to cause shame, being ashamed to commit evil demeritorious deeds – this at that time is power of being ashamed (to do evil).

311. What at that time is power of fear (to do evil)?

That which at that time is being afraid to do deeds the evilness of which ought to arouse fear, being afraid to commit evil demeritorious deeds – this at that time is power of fear (to do evil).

312. What at that time is non-greed?

That which at that time is greedlessness, being desireless, being without desire, non-attachment, not having attachment, being without attachment, non-covetousness, non-greed which is the root of meritoriousness – this at that time is non-greed.

313. What at that time is non-hatred?

That which at that time is non-hatred, hatelessness, being without hatred, absence of ill will, being without ill will, non-hatred which is the root of meritoriousness – this at that time is non-hatred.

314. What at that time is non-bewilderment?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view, enlightenment factor of investigative knowledge of phenomena, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is non-bewilderment.

315. What at that time is non-covetousness?

That which at that time is greedlessness, being desireless, being without desire, non-attachment, not having attachment being without attachment, non-covetousness, non-greed which is the root of meritoriousness – this at that time is non-covetousness.

316. What at that time is absence of ill will?

That which at that time is non-hatred, hatelessness, being without hatred, absence of ill will, being without ill will, non-hatred which is the root of meritoriousness – this at that time is absence of ill will.

317. What at that time is right view?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement of knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view, enlightenment factor of investigative knowledge of phenomena, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is right view.

318. What at that time is being ashamed (to do evil)?

That which at that time is being ashamed to do deeds the evilness of which ought to cause shame, being ashamed to commit evil demeritorious deeds – this at that time is being ashamed (to do evil).

319. What at that time is fear (to do evil)?

That which at that time is being afraid to do deeds the evilness of which ought to arouse fear, being afraid to commit evil demeritorious deeds – this at that time is fear (to do evil).

320. What at that time is the serenity of mental concomitants?

That which at that time is serenity, the state of being serene, tranquillity, calmness, the state of being tranquil, of the aggregates of sensation, of perception and of volitional activities, enlightenment factor of serenity – this at that time is the serenity of mental concomitants.

321. What at that time is the serenity of mind?

That which at that time is serenity, the state of being serene, tranquillity, calmness, the state of being tranquil, of the aggregate of consciousness, enlightenment factor of serenity – this at that time is the serenity of mind.

322. What at that time is the quickness of mental concomitants?

That which at that time is quickness, the capacity to change fast, the absence of sluggishness, non-rigidity, of the aggregates of sensation, of perception and of volitional activities – this at that time is the quickness of mental concomitants.

323. What at that time is the quickness of mind?

That which at that time is quickness, the capacity to change fast, the absence of sluggishness, non-rigidity, of the aggregates of consciousness – this at that time is the quickness of mind.

324. What at that time is the malleability of mental concomitants?

That which at that time is malleability, pliability, suppleness, non-stolidity, of the aggregates of sensation, of perception and of volitional activities – this at that time is the malleability of mental concomitants.

325. What at that time is the malleability of mind?

That which at that time is malleability, pliability, suppleness, non-stolidity, of the aggregate of consciousness – this at that time is the malleability of mind.

326. What at that time is the preparedness (for good action) of mental concomitants?

That which at that time is preparedness, workability, serviceableness (for good action), of the aggregates of sensation, of perception and of volitional activities – this at that time is the preparedness (for good action) of mental concomitants.

327. What at that time is the preparedness (for good action) of mind?

That which at that time is preparedness, workability, serviceableness (for good action), of the aggregate of consciousness – this at that time is the preparedness (for good action) of mind.

328. What at that time is the soundness of mental concomitants?

That which at that time is soundness, the state of being fit, the wholesomeness, of the aggregates of sensation, of perception and of volitional activities – this at that time is the soundness of mental concomitants.

329. What at that time is the soundness of n

That which at that time is soundness, the state of being fit, the wholesomeness, of the aggregate of consciousness – this at that time is the soundness of mind.

330. What at that time is the rectitude of mental concomitants.

That which at that time is straightforwardness, rectitude, uprightness, probity, straightness, of the aggregates of sensation, of perception and of volitional activities – this at that time is the rectitude of mental concomitants.

331. What at that time is the rectitude of mind?

That which at that time is straightforwardness, rectitude, uprightness, probity, straightness, of the aggregate of consciousness – this at that time is the rectitude of mind.

332. What at that time is mindfulness?

That which at that time is mindfulness, constant mindfulness, recollection, mindfulness which is remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness as the faculty of mindfulness, power of mindfulness, right mindfulness, enlightenment factor of mindfulness, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is mindfulness.

333. What at that time is clear comprehension?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative

knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view, enlightenment factor of investigative knowledge of phenomena, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is clear comprehension.

334. What at that time is concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration, enlightenment factor of concentration, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is concentration.

335. What at that time is insight?

That which at that time is wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.) comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword (for destroying

defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view, enlightenment factor of investigative knowledge of phenomena, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is insight.

336. What at that time is endeavour?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as faculty of endeavour, power of endeavour, right effort, enlightenment factor of endeavour, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is endeavour.

337. What at that time is non-distraction?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, right concentration, enlightenment factor of concentration, a constituent of the Path to Nibbāna, knowledge included in the Path – this at that time is non-distraction.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā.

Classified Enumeration of Supramundane Meritorious Thoughts

(a) Exposition in Brief

At that time¹ four aggregates (khandhas) arise, two sense-spheres arise, two elements arise, three nutriments (āhāras) arise, nine faculties arise, mental absorption (jhāna) with five factors arises, the Path (Magga) with eight constituents arises, seven powers arise, three causes arise, contact as a single factor arises, sensation as a single factor arises, perception as a single factor arises, volition as a single factor arises, mind as a single factor arises, one aggregate of sensation arises, one aggregate of perception arises, one aggregate of volitional activities arises, one aggregate of consciousness arises, one mind-sphere arises, one faculty of mind arises, one mind-consciousness-element arises, the sphere of mental concomitants as a single factor (dhammāyatana) arises, the element of mental concomitants as a single factor (dhammadhātu) arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā ...p...

(b) Detailed and Additional Exposition

338. What at that time is the aggregate of volitional activities?

At that time, contact, volition, initial application of the mind, sustained application of the mind, delightful satisfaction, one-pointedness of the mind, faculty of conviction,

1. 'At that time' here means the time of the arising of supramundane meritorious thoughts.

faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom, faculty of vitality, faculty of knowledge acquired by the thought 'I shall come to realise what has not been realised before (Nibbāna)', right view, right thinking, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, power of conviction, power of endeavour, power mindfulness, power of concentration, power of wisdom, power of being ashamed (to do evil), power of fear (to do evil), non-greed, non-hatred, non-bewilderment, non-covetousness, not having ill will, right view, being ashamed (to do evil), fear (to do evil), serenity of mental concomitants, serenity of mind, quickness of mental concomitants, quickness of mind, malleability of mental concomitants, malleability of mind, preparedness of mental concomitants (for good action), preparedness of mind (for good action), soundness of mental concomitants, soundness of mind, rectitude of mental concomitants, rectitude of mind, mindfulness, clear comprehension, tranquillity of mind, insight, endeavour, non-distraction (arise).

At that time, besides the above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced. This at that time is the aggregate of volitional activities ...p... These are the meritorious dhammā.

339. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation

from the ills and sufferings of existence and which leads to destruction of death and rebirth and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and swift acquisition of knowledge, in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

340. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and which leads to destruction of death and rebirth and by getting detached from sensual pleasures ...p... he achieves and remains, by facile practice and slow acquisition of knowledge, in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

341. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and which leads to destruction of death and rebirth and by getting detached from sensual pleasures ...p... he achieves and remains, by facile practice and swift acquisition of knowledge, in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

The First Magga: The Second Jhāna, etc.

342. What are the meritorious dhammā?

When at a certain time one practises transcendental mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from ills and sufferings of existence and which leads to destruction of death and rebirth and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains,

(1) by difficult practice and slow acquisition of knowledge,

(2) by difficult practice and swift acquisition of knowledge,

(3) by facile practice and slow acquisition of knowledge,

(4) by facile practice and swift acquisition of knowledge, in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the fifth jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

‘Voidness of Self’ First Magga

(First Jhāna)

343. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation

from the ills and sufferings of existence and to destruction of death and rebirth and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna, called *Suññata Jhāna*¹ which is devoid of Self (atta) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(Second Jhāna, etc.)

344. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna called *Suññata Jhāna* which is devoid of Self (atta) ...p... in the third jhāna ...p... in the fourth jhāna ...p... he achieves and remains in the first jhāna ...p... in the fifth jhāna called *Suññata Jhāna* which is devoid of Self (atta) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

1. *Suññata Jhāna* being a transcendental jhāna can be equated with Magga which is attained through insight into the voidness of Self.

**Jhānas Devoid of Self (atta)
Attained through Four Modes of Practice
(First Jhāna)**

345. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of jhāna attainment, in the first jhāna called Suññata Jhāna which is devoid of Self (atta) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

346. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to destruction of death and rebirth and getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and swift acquisition of jhāna attainment in the first jhāna called Suññata Jhāna which is devoid of Self (atta) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

347. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and getting detached from sensual pleasures ...p... he achieves and remains, by facile practice and slow acquisition of jhāna attainment, in the first jhāna called *Suññata Jhāna* which is devoid of Self (*atta*) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

348. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and getting detached from sensual pleasures ...p... he achieves and remains, by facile practice and swift acquisition of jhāna attainment, in the first jhāna called *Suññata Jhāna* which is devoid of Self (*atta*) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā,

(Second Jhāna, etc.)

349. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong

views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to the destruction of death and rebirth and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains,

- (1) by difficult practice and slow acquisition of jhāna attainment,
- (2) by difficult practice and swift acquisition of jhāna attainment,
- (3) by facile practice and slow acquisition of jhāna attainment

(4) by facile practice and swift acquisition of jhāna attainment in the second jhāna called Suññata Jhāna, ...p... in the third jhāna ...p... in the fourth jhāna, ...p... in the first jhāna ...p... in the fifth jhāna called Suññata Jhāna which is devoid of Self (atta) -- then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Jhānas Devoid of blanketing

(First Jhāna)

350. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction

of death and rebirth and getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called Appaṇihita Jhāna which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(Second Jhāna, etc.)

351. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and getting rid of initial application of the mind and sustained application of the mind, ...p... he achieves and remains in the second jhāna called Appaṇihita Jhāna which is devoid of hankering ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the fifth jhāna called Appaṇihita Jhāna which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Jhānas Devoid of Hankering
Attained through Four Modes of Practice

(First Jhāna)

352. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of

enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of jhāna attainment, in the first jhāna called Appaṇihita Jhāna which is devoid of hankering – then at that time contact arises ...p...non-distraction arises ...p... These are the meritorious dhammā.

353. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and swift acquisition of jhāna attainment, in the first jhāna called Appaṇihita Jhāna which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

354. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and getting detached from sensual pleasures ...p... he achieves and remains, by facile practice and slow acquisition of jhāna attainment, in the first jhāna

called Appaṇihita Jhāna which is devoid of hankering, – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

355. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and getting detached from usual pleasures ...p... he achieves and remains, by facile practice and swift acquisition of jhāna attainment, in the first jhāna called Appaṇihita Jhāna which is devoid of hankering, – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(Second Jhāna, etc.)

356. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to the destruction of death and rebirth and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains,

- (1) by difficult practice and slow acquisition of jhāna attainment,

(2) by difficult practice and swift acquisition of jhāna attainment,

(3) by facile practice and slow acquisition of jhāna attainment,

(4) by facile practice and swift acquisition of jhāna attainment, in the second jhāna called Appaṇihita Jhāna which is devoid of hankering ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna .. p... in the fifth jhāna called Appaṇihita Jhāna which is devoid of hankering – then at that time contact arises ...p...non-distractedness arises ...p...These are the meritorious dhammā.

Twenty Great Methods

357. What are the meritorious dhammā?

When at a certain time one practises –

(1) [supramundane mental concentration as already stated in paragraphs 505 to 527]

(2) Supramundane Path (Magga) ...p...

(3) Supramundane Steadfast Mindfulness (Satipaṭṭhāna) ...p...

(4) Supramundane Right Effort (Sammappadhāna) ...p...

(5) Supramundane Bases of Psychic Power (Iddhipāda) ...p...

(6) Supramundane Faculties (Indriyas) ...p...

(7) Supramundane Powers (Balas) ...p...

(8) Supramundane Factors of Enlightenment (Bojjhaṅgas) ...p...

- (9) Supramundane Ariya Truth (Sacca) ...p...
- (10) Supramundane Concentration (Samatha)...p...
- (11) Supramundane (Suññata) Dhamma (Voidness of Self) ...p...
- (12) Supramundane (four) Mental Aggregates (Khandhas) ..p...
- (13) Supramundane (two) Sense Spheres (Āyatanas) ...p...
- (14) Supramundane (two) Elements (Dhātus) ...p...
- (15) Supramundane Nutriments (Āhāras) ...p...
- (16) Supramundane Contact (Phassa) ...p...
- (17) Supramundane Sensation (Vedanā) ...p...
- (18) Supramundane Perception (Saññā) ...p...
- (19) Supramundane Volition (Cetanā) ...p...
- (20) Supramundane Thought (Citta)

for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Four Dominating Factors and Jhānas

(First Jhāna)

358. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of jhāna attainment, in the first jhāna

(1) dominated by desire ...p...

(2) dominated by endeavour ...p...

(3) dominated by thought ...p...

(4) dominated by investigative knowledge – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

(Second Jhāna, etc.)

359. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth and getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains, by difficult practice and slow acquisition

of jhāna attainment, in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the fifth jhāna

- (1) dominated by desire ...p...
- (2) dominated by endeavour ...p...
- (3) dominated by thought ...p...
- (4) dominated by investigative knowledge – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Supramundane Magga, etc.

360. What are the meritorious dhammā?

When at a certain time one practises

- Supramundane Path (Magga) ...p...
- Supramundane Steadfast Mindfulness (Satipaṭṭhāna) ...p...
- Supramundane Right Effort (Sammappadhāna) ...p...
- Supramundane Bases of Psychic Power (Iddhipāda) ...p...
- Supramundane Faculties (Indriyas) ...p...
- Supramundane Powers (Balas) ...p...
- Supramundane Factors of Enlightenment (Bojjhaṅga) ...p...
- Supramundane Ariya Truth (Sacca) ...p...
- Supramundane Concentration (Samatha) ...p...
- Supramundane (Suññata) Dhamma (Voidness of Self) ...p...

- Supramundane (four) Mental Aggregates (Khandhas) ...p...
- Supramundane (two) Sense Spheres (Āyatanas) ...p...
- Supramundane (two) Elements (Dhātus) ...p...
- Supramundane Nutriments (Āhāras) ...p...
- Supramundane Contact (Phassa) ...p...
- Supramundane Sensation (Vedanā) ...p...
- Supramundane Perception (Saññā) ...p...
- Supramundane Volition (Cetanā) ...p...
- Supramundane Thought (Citta)

for eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to the destruction of death and rebirth and getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of jhāna attainment, in the first jhāna

- (1) dominated by desire ...p...
- (2) dominated by endeavour ...p...
- (3) dominated by thought ...p...
- (4) dominated by investigative knowledge, – then

at that time contact arises ...p... non-distraction arises ...p...
These are the meritorious dhammā.

Second Magga

361. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth for the purpose of attenuation of attachment to the Sensual Sphere and of ill will and for the attainment of the second level of enlightenment (Sakadāgāmi Magga) and getting detached from sensual pleasure ...p... he achieves and remains, by difficult practice and slow requisition of jhāna attainment, in the first jhāna -- then at that time contact arises ...p... faculty of perfect knowledge (of what has already been realized in the first level of enlightenment) arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Third Magga

362. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth for the purpose of eradication of attachment to existence and of ill will and for the attainment of the third level of enlightenment (Anagāmi Magga) and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of jhāna attainment, in the first jhāna -- then at that time contact arises ...p... faculty of perfect knowledge (of what has already been realised in the two lower levels of enlightenment) arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

Fourth Magga

363. What are the meritorious dhammā?

When at a certain time one practises supramundane mental concentration which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth for the purpose of complete eradication of attachment to existence in the Fine Material Sphere, of attachment to existence in the Non-material Sphere, of conceit, distraction and ignorance (of the Four Ariya Truths) and for the attainment of the fourth level of enlightenment (Arahatta Magga) and getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of jhāna attainment, in the first jhāna – then at that time contact arises ...p... faculty of perfect knowledge (of what has already been realized in the three lower levels of enlightenment) arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

364. What at that time is the faculty of perfect knowledge (of what has already been realised in the three lower levels of enlightenment)?

At that time for the realization of the dhammas that have already been known, seen, attained, discerned or realized, there are wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding

goad, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view, enlightenment factor of investigative knowledge of phenomena, a constituent of the Path to Nibbāna, and knowledge included in the Path – these at that time are the faculty of perfect knowledge (of what has already been realized in the three lower levels of enlightenment) ...p... non-distraction arises ...p...

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the meritorious dhammā.

END OF CHAPTER ON
SUPRAMUNDANE MERITORIOUS THOUGHTS.

PART II

Twelve Categories of Demeritorious Thought¹

Chapter I

Eight Categories of Thought
which are Caused by Greed (lobha)(1) First Category of Demeritorious
Thought caused by Greed(i) Section on the Definition of the
Dhamma Terms

(a) Exposition in Brief

365. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by pleasure and associated with wrong view, having as its object any sense-object, such as a visible object a sound, an odour, a taste, a tangible object, a mind-object, –then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, delightful satisfaction arises, happiness arises, one-pointedness of mind arises, faculty of endeavour arises, faculty of concentration arises, faculty of mind arises, faculty of mental pleasantness arises, faculty of vitality arises, wrong

1. The twelve categories of Demeritorious thought include eight categories which have greed (lobha) as their root (paras 365 to 412), two categories which have hatred (dosa) as their root paras 413 to 421) and two categories which have bewilderment (moha) as their root (paras 422 to 430). Demeritorious thought occurs only in the sensuous sphere unlike Meritorious thought which can occur in the sensuous, fine material and non-material spheres as well as at the supramundane stage.

view arises, wrong thinking arises, wrong effort arises, wrong concentration arises, power of endeavour arises, power of concentration arises, power of not being ashamed (to do evil) arises, having no fear (to do evil) arises, greed arises, bewilderment arises, consciousness arises, wrong view arises, not being ashamed (to do evil) arises, not being afraid (to do evil) arises, tranquillity of mind arises, endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā.

(b) Detailed Exposition

366. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact.

367. What at that time is sensation?

That which at that time is mental ease and happiness born out of full contact with mind-consciousness-element appropriate to that feeling, sensation of mental ease and happiness born out of full contact with mind, feeling which is mental ease and happiness born out of full contact with mind – this at that time is sensation.

368. What at that time is perception?

That which at that time is perception born out of full contact with mind-consciousness-element appropriate to that perception, the fact of perceiving, the state of perception – this at that time is perception.

369. What at that time is volition?

That which at that time is volition born out of full contact with mind-consciousness-element appropriate to that volition, effective volition, exercise of volition – this at that time is volition.

370. What at that time is thought?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is thought.

371. What at that time is initial application of the mind?

That which at that time is mentation, initial application of the mind, thinking, applying the mind to the object of thinking, effectively applying the mind to the object of thinking, focussing the mind on the object of thinking, wrong thinking – this at that time is initial application of the mind.

372. What at that time is sustained application of the mind?

That which at that time is consideration, sustained application of the mind, repeated consideration, close examination, keeping the mind continuously connected with the object of thought, keeping the mind as if continuously in view – this at that time is the sustained application of the mind.

373. What at that time is delightful satisfaction?

That which at that time is delightful satisfaction, delight, intense delight, profuse delight, freshness, superb freshness, satisfaction, exultation, self satisfaction – this at that time is delightful satisfaction.

374. What at that time is happiness?

That which at that time is mental ease and happiness, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind – this at that time is happiness.

375. What at that time is one-pointedness of mind?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, wrong concentration – this at that time is one-pointedness of mind.

376. What at that time is the faculty of endeavour?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour, wrong effort – this at that time is the faculty of endeavour.

377. What at that time is the faculty of concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness.

non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, wrong concentration – this at that time is the faculty of concentration.

378. What at that time is the faculty of mind?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is the faculty of mind.

379. What at that time is the faculty of mental pleasantness?

That which at that time is mental ease and happiness, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind – this at that time is faculty of mental pleasantness.

380. What at that time is the faculty of vitality?

That which at that time is the continuing force of those mental phenomena, their subsisting, their going on, their being kept going on, the fact of their existence, the cause of their existence, their preservation, vitality as the faculty of vitality – this at that time is the faculty of vitality.

381. What at that time is wrong view?

That which at that time is wrong view, that which is included in (the 62 kinds of) wrong view, the thicket of wrong view (*diṭṭhigahana*), the wilderness of wrong view (*diṭṭhikantāra*), the thorny spike of wrong view (*diṭṭhivisūkāyika*), the inconsistency of wrong view (*diṭṭhivipphandīa*), the fetter of wrong view (*diṭṭhisamyojana*), obsession (*gāha*), establishment in wrong view (*patiṭṭhāha*),

inclination towards wrong view (*abhinivesa*), misconception (*parāmāsa*), detestable path (*kummagga*), wrong course (*micchāpatha*), falseness (*micchatta*), base of wrong view (*titthāyatana*), tenacity in wrong view (*vipariyāsaggāha*) – this at that time is wrong view.

382. What at that time is wrong thinking?

That which at that time is mentation, initial application of the mind, thinking, applying the mind to the object of thinking, effectively applying the mind to the object of thinking, focussing the mind on the object of thinking. wrong thinking – this at that time is wrong thinking.

383. What at that time is wrong effort?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour, wrong effort – this at that time is wrong effort.

384. What at that time is wrong concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, the faculty of concentration, power of concentration, wrong concentration – this at that time is wrong concentration.

385. What at that time is the power of endeavour?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher

and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour, wrong effort – this at that time is the power of endeavour.

386. What at that time is the power of concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, the faculty of concentration, power of concentration, wrong concentration – this at that time is the power of concentration.

387. What at that time is the power of not being ashamed (to do evil)?

That which at that time is not being ashamed to do deeds the evilness of which ought to cause shame, not being ashamed to commit evil demeritorious deeds – this at that time is the power of not being ashamed (to do evil).

388. What at that time is the power of having no fear (to do evil)?

That which at that time is not being afraid to do deeds the evilness of which ought to arouse fear, not being afraid to commit evil demeritorious deeds – this at that time is the power of having no fear (to do evil).

389. What at that time is greed?

That which at that time is greed, greediness, being greedy, attachment, being attached, having attachment, covetousness, greed which is the root of demeritoriousness – this at that time is greed.

390. What at that time is bewilderment (moha)?

That which at that time is ignorance (aññāṇa), not seeing (the Truth) (adaṣṣaṇa), incomprehension (of the Truth) (anabhisamaya), lack of proper knowledge (of the Truth) (ananubodha), misapprehension (of the impermanent, etc. nature of phenomena) (asambodha), lack of penetrative knowledge (appaṭivedha), inability to grasp well (the impermanent, etc. nature of phenomena) (asaṃgāhana), inability to grasp completely (the Truth as it really is) (apariyogāhana), inability to view correctly (the impermanent, etc. nature of phenomena) (asamapekkhana), inability to reflect properly (apaccavekkhana); inability to distinguish between right and wrong (apaccakkhakamma), that which destroys purity of mind (dummejjha), foolishness (bālya), lack of clear comprehension (asampajañña), bewilderment (moha), intense bewilderment (pamoha), absolute bewilderment (sammoha), lack of comprehension of the Four Ariya Truths (avijjā), whirlpool of ignorance (avijjogha), yoke of ignorance (avijjāyoga) potential ignorance (avijjānusaya) upsurge of ignorance (avijjāpariyuṭṭhāna) barrier of ignorance (avijjāliṅgi), bewilderment which is the root of demeritoriousness (moha akusalamūla) – this at that time is bewilderment.

391. What at that time is covetousness?

That which at that time is greed, greediness, being greedy, attachment, being attached, having attachment, covetousness, greed which is the root of demeritoriousness – this at that time is covetousness.

392. What at that time is wrong view ?

That which at that time is wrong view, that which is included in (the 62 kinds of) wrong view, the thicket of

wrong view (diṭṭhigahana), the wilderness of wrong view (diṭṭhikantāra), the thorny spike of wrong view (diṭṭhivisūkāyika), inconsistency of wrong view (diṭṭhivipphandita), the fetter of wrong view (diṭṭhisamyojana), obsession (gāha), firm establishment of wrong view (patiṭṭhāha), inclination towards wrong view (abhinivesa), misconception (parāmāsa), detestable path (kummagga), wrong course (micchapatha), falseness (micchātta), base of wrong view (titthāyatana), tenacity in wrong view (vipariyāsaggāho) – this at that time is wrong view.

393. What at that time is not being ashamed (to do evil)?

That which at that time is not being ashamed to do deeds the evilness of which ought to cause shame, not being ashamed to commit evil demeritorious deeds – this at that time is not being ashamed (to do evil).

394. What at that time is having no fear (to do evil)?

That which at that time is not being afraid to do deeds the evilness of which ought to arouse fear, not being afraid to commit evil demeritorious deeds – this at that time is having no fear (to do evil).

395. What at that time is concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, wrong concentration – this at that time is concentration.

396. What at that time is endeavour?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour, wrong effort – this at that time is endeavour.

397. What at that time is non-distraction?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration, wrong concentration – this at that time is non-distraction.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā.

(ii) Section on Classified Enumeration of the
Items of the First Category of
Demeritorious Thought

(a) Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres arise, two elements arise, three nutriments arise, five faculties arise, mental absorption (jhāna) with five factors arises, the Path with four constituents (leading to wretched destinations) arises, four powers arise, two root causes arise, contact as a single factor arises ...p... one sphere of mental concomitants (dhammāyatana) arises, one element of mental concomitants (dhammadhātu) arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhamma ...p...

(b) Detailed and Additional Exposition

398. What at that time is the aggregate of volitional activities?

(At that time,) contact, volition, initial application of the mind, sustained application of the mind, delightful satisfaction, one-pointedness of the mind, faculty of endeavour, faculty of concentration, faculty of vitality, wrong view, wrong thinking, wrong effort, wrong concentration, power of endeavour, power of concentration, power of not being ashamed (to do evil), power of having no fear (to do evil), greed, bewilderment, covetousness, wrong view, not being ashamed (to do evil), having no fear (to do evil), tranquillity of mind, endeavour, non-distraction (arise).

At that time, (besides the above) and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the demeritorious dhammā.

(2) Second Category of Demeritorious Thought Caused by Greed

399. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by pleasure, associated with wrong view, and caused by (internal or external) prompting¹, having as its object any sense-object, such as a visible object ...p... a mind-object – then at that time contact arises ...p... non-distraction arises ...p... These are the demeritorious dhammā.

(3) Third Category of Demeritorious Thought Caused by Greed

(i) Section on Definition of the Dhamma Terms

a. Exposition in Brief

400. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by pleasure but not associated with wrong view, having as its object any sense-object, such as a visible object, a sound, an odour, a taste, a tangible object, a mind-object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, delightful satisfaction arises, happiness arises, one-pointedness of the mind arises, faculty of endeavour

1. Prompting: *saṅkhāra* : influence, or urge, or motive, or something that prompts the thought to arise either due to one's own conscious effort or to another person's. The only difference from the first thought is the addition of this factor.

arises, faculty of concentration arises, faculty of mind arises, faculty of mental pleasantness arises, faculty of vitality arises, wrong thinking arises, wrong effort arises, wrong concentration arises, power of endeavour arises, power of concentration arises, power of not being ashamed (to do evil) arises, power of having no fear (to do evil) arises, greed arises, bewilderment arises, covetousness arises, not being ashamed (to do evil) arises, having no fear (to do evil) arises, tranquillity of mind arises, endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhamma ...p...

(ii) Section on Classified Enumeration of
the Items of the Third Category of
Demeritorious Thought Caused by Greed.

a. Exposition in Brief

At that time four aggregates (khandhas) arises; two sense-spheres arise; two elements arise; three nutriments arise; five faculties arise; mental absorption (jhāna) with five factors arises; the Path with three constituents (leading to wretched destinations) arises; four powers arise; two root causes arise; contact as a single factor arises ...p... one sphere of mental concomitants (dhammāyatana) arises; one element of mental concomitants arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā ...p...

b. Detailed and Additional Exposition

401. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, delightful satisfaction, one-pointedness of the mind, faculty of endeavour, faculty of concentration, faculty of vitality, wrong thinking, wrong effort, wrong concentration, power of endeavour, power of concentration, power of not being ashamed (to do evil), power of having no fear (to do evil) , greed, bewilderment, covetousness, not being ashamed (to do evil), having no fear (to do evil), tranquillity of mind , endeavour, non-distraction (arise).

At that time, besides the above and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the demeritorious dhammā.

**(4) Fourth Category of Demeritorious Thought
Caused by Greed**

402. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by pleasure not associated with wrong view, but caused by (internal or external) prompting, having as its object any sense-object, such as a visible object ...p... a mind-object – then at that time contact arises ...p... non-distraction arises ...p... These are the demeritorious dhammā.

(5) Fifth Category of Demeritorious Thought
Caused by Greed

(i) Section on Definition of the
Dhamma Factors

a. Exposition in Brief

403. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by neutrality of feeling and associated with wrong view, having as its object any sense-object, such as a visible object, a sound, an odour, a taste, a tangible object, a mind-object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, neutrality of feeling arises, one-pointedness of the mind arises, faculty of endeavour arises, faculty of concentration arises, faculty of the mind arises, faculty of neutrality of feeling arises, faculty of vitality arises, wrong view arises, wrong thinking arises, wrong effort arises, wrong concentration arises, power of endeavour arises, power of concentration arises, power of not being ashamed (to do evil) arises, power of having no fear (to do evil) arises, greed arises, bewilderment arises, covetousness arises, wrong view arises, having no shame (to do evil) arises, having no fear (to do evil) arises, tranquillity of mind arises, endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā.

(b) Detailed Exposition

404. What at that time is contact ?

That which at that time is contact, being in contact, full contact, the state of contacting well – this at that time is contact.

405. What at that time is sensation?

That which at that time is neither mental ease nor mental unease born out of full contact with mind-consciousness-element which is appropriate to that feeling, sensation of neither pleasantness nor unpleasantness born out of full contact with mind, feeling of neither pleasantness nor unpleasantness born out of full contact with mind – this at that time is sensation ...p...

406. What at that time is neutrality of feeling?

That which at that time is neither mental ease nor mental unease, sensation of neither pleasantness nor unpleasantness born out of contact with mind, feeling of neither pleasantness nor unpleasantness born out of contact with mind – this at that time is the neutrality of feeling ...p...

407. What at that time is the faculty of neutrality of feeling?

That which at that time is neither mental ease nor mental unease, sensation of neither pleasantness nor unpleasantness born out of contact with mind, feeling of neither pleasantness nor unpleasantness born out of contact with mind – this at that time is the faculty of neutrality of feeling ...p...

At that time (in addition to the above), there are

other incorporeal dhammā which are causally produced. These are the demeritorious dhammā.

(ii) Section on Classified Enumeration of the
Items of the Fifth Category of Demeritorious
Thought Caused by Greed

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense sphere arise, two elements arise, three nutriments arise, five faculties arise, mental absorption (jhāna) with four factors arises, the Path with four constituents (leading to wretched destinations) arises, four powers arise, two root causes arise, contact as a single factor arises ...p... one sphere of mental concomitants (dhammāyatana) arises, one element of mental concomitants arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā ...p...

b. Detailed and Additional Exposition

408. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of the mind, faculty of endeavour, faculty of concentration, faculty of vitality, wrong view, wrong thinking, wrong effort, wrong concentration, power of endeavour, power of concentration, power of not being ashamed (to do evil), power of having no fear (to do evil), greed, bewilderment, covetousness, wrong view, not being ashamed (to do evil), having no fear (to do evil), concentration, endeavour, non-distraction (arise).

At that time, besides the above and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the demeritorious dhammā.

(6) Sixth Category of Demeritorious Thought
Caused by Greed

409. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by neutrality of feeling, associated with wrong view and caused by (internal or external) prompting, having as its object any sense-object, such as a visible object ...p... a mind-object – then at that time contact arises ...p... non-distraction arises ...p... These are the demeritorious dhammā.

(7) Seventh Category of Demeritorious Thought
Caused by Greed

(i) Section on Definition of Dhamma Factors

a. Exposition in Brief

410. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by neutrality of feeling, but not associated with wrong view, having as its object any sense-object, such as a visible object, a sound, an odour, a taste, a tangible object, a mind-object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, neutrality of feeling arises, one-pointedness of mind arises, faculty of endeavour arises,

faculty of concentration arises, faculty of mind arises, faculty of neutrality of feeling arises, faculty of vitality arises, wrong thinking arises, wrong effort arises, wrong concentration arises, power of endeavour arises, power of concentration arises, power of not being ashamed (to do evil) arises, power of having no fear (to do evil) arises, greed arises, bewilderment arises, covetousness arises, not being ashamed (to do evil) arises, having no fear (to do evil) arises, tranquillity of mind arises, endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā ...p...

(ii) Section on Classified Enumeration of the
Items of the Seventh Category of Demeritorious
Thought Caused by Greed

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres arise, two elements arise, three nutriments arise, five faculties arise, mental absorption (jhāna) with four factors arises, the Path with three constituents (leading to wretched destinations) arises, four powers arise, two root causes arise, contact as a single factor arises ...p... one sphere of mental concomitants (dhammāyatana) arises, one element of mental concomitants arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā ...p...

b. Detailed and Additional Exposition

411. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of the mind, faculty of endeavour, faculty of concentration, faculty of vitality, wrong thinking, wrong effort, wrong concentration, power of endeavour, power of concentration, power of not being ashamed (to do evil), power of having no fear (to do evil), greed, bewilderment, covetousness, not being ashamed (to do evil), having no fear (to do evil), concentration, endeavour, non-distraction (arises).

At that time besides the above and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the demeritorious dhammā.

**(8) Eighth Category of Demeritorious Thought
Caused by Greed**

412. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by neutrality of feeling, not associated with wrong view, but caused by (internal or external) prompting, having as its object any sense-object, such as a visible object ...p... a mind-object –then at that time contact arises ...p... non-distraction arises ...p... These are the demeritorious dhammā.

**First Category of Demeritorious Thought
Caused by Hatred**

(i) Section on Definition of Dhamma Factors

a. Exposition in Brief

413. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by distress and associated with ill-will having as its object any sense-object, such as a visible object, a sound, an odour, a taste, a tangible object, a mind-object –then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, misery (*dukkha*) arises, one-pointedness of the mind arises, faculty of endeavour arises, faculty of concentration arises, faculty of mind arises, faculty of mental distress arises, faculty of vitality arises, wrong thinking arises, wrong effort arises, wrong concentration arises, power of endeavour arises, power of concentration arises, power of not being ashamed (to do evil) arises, power of having no fear (to do evil) arises, hatred arises, bewilderment arises, ill will arises, not being ashamed (to do evil) arises, having no fear (to do evil) arises, tranquillity of mind arises, endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other in corporeal dhammā which are causally produced. These are the demeritorious dhammā.

(b) Detailed Exposition

414. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact.

415. What at that time is sensation?

That which at that time is mental unease and mental pain born out of full contact with mind-consciousness-element which is appropriate to that feeling, sensation of mental unease and mental pain born out of full contact with mind, feeling of mental unease and mental pain born out of full contact with mind – this at that time is sensation ...p...

416. What at that time is misery (dukkha)?

That which at that time is mental unease and mental pain, sensation of mental unease and mental pain born out of full contact with mind, feeling of mental unease and mental pain born out of full contact with mind – this at that time is misery (dukkha) ...p...

417. What at that time is the faculty of mental distress?

That which at that time is mental unease and mental pain, sensation of mental unease and mental pain born out of full contact with mind, feeling of mental unease and mental pain born out of full contact with mind – this at that time is the faculty of mental distress ...p...

418. What at that time is hatred?

That which at that time is hatred, having hatred, being given to hatred, being upset, getting upset, being prone to getting upset, getting upset, opposition, repeated

opposition, rudeness, anger hindering coherent speech, displeasure – this at that time is hatred ...p...

419. What at that time is ill will?

That which at that time is hatred, having hatred, being given to hatred, being upset, getting upset, being prone to getting upset, opposition, repeated opposition, rudeness, anger hindering coherent speech, displeasure – this at that time is ill will ...p...

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā ...p...

(ii) Section on Classified Enumeration of the Items
of the First Category of Demeritorious Thought
Caused by Hatred.

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres arise, two elements arise, three nutriments arise, five faculties arise, mental absorption (jhāna) with four factors arises, the Path with three constituents (leading to wretched destinations) arises, four powers arise, two root causes arise, contact as a single factor arises ...p... one sphere of mental concomitants (dhammāyatana) arises, one element of mental concomitants arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā ...p...

(b) Detailed and Additional Exposition

420. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of the mind, faculty of endeavour, faculty of concentration, faculty of vitality, wrong thinking, wrong effort, wrong concentration, power of endeavour, power of concentration, power of not being ashamed (to do evil), power of having no fear (to do evil), hatred, bewilderment, ill will, not being ashamed (to do evil), having no fear (to do evil), concentration, endeavour, non-distraction (arises).

At that time, besides the above and apart from the aggregates of sensation, perception and consciousness there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the demeritorious dhammā.

**Second Category of Demeritorious Thought
Caused by Hatred**

421. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by distress, associated with ill will and caused by (internal or external) prompting, having as its object any sense-object, such as a visible object ...p... a mind-object – then at that time contact arises ...p... non-distraction arises ...p... These are the demeritorious dhammā.

First Category of Demeritorious Thought Caused by Bewilderment

(i) Section on Definition of the Dhamma Factors

(a) Exposition in Brief

422. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by equanimity and associated with uncertainty (*vicīkicchā*), having as its object any sense object, such as a visible object, a sound, an odour, a taste, a tangible object, a mind-object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, equanimity arises, one-pointedness of the mind arises, faculty of endeavour arises, faculty of the mind arises, faculty of equanimity arises, faculty of vitality arises, wrong thinking arises, wrong effort arises, power of endeavour arises, power of not being ashamed (to do evil) arises, power of having no fear (to do evil) arises, uncertainty arises, bewilderment arises, not being ashamed (to do evil) arises, having no fear (to do evil) arises, endeavour arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā.

(b) Detailed Exposition

423. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact

424. What at that time is one-pointedness of the mind?

That which at that time is stability of the mind – this at that time is one-pointedness of the mind ...p...

425. What at that time is uncertainty?

That which at that time is doubt, being doubtful, proneness to be doubtful, perplexity, uncertainty, being in two minds; indecisiveness, inability to make up the mind, inability to come to a definite decision, vacillation, hesitation, wavering, mental stiffness caused by indecision, vexation of mind (as if it were scratched) – this at that time is uncertainty ...p...

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā.

(ii) Section on Classified Enumeration of the Items
of First Category of Demertorious Thought

Caused by Bewilderment

a. Exposition in Brief

At that time four aggregates arise, two sense-spheres arise, two elements arise, three nutriments arise, four faculties arise, mental absorption (jhāna) with four factors arises, the Path with two constituents (leading to wretched destinations) arises, three powers arise, one root cause arises, contact as a single factor arises ...p... one sphere of mental concomitants (dhammāyatana) arises, one element of mental concomitants arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā ...p...

b. Detailed and Additional Exposition

426. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of the mind, faculty of endeavour, faculty of vitality, wrong thinking, wrong effort, power of endeavour, power of not being ashamed (to do evil), power of having no fear (to do evil), uncertainty, bewilderment, not being ashamed (to do evil), having no fear (to do evil), endeavour (arise).

At that time, besides the above and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the demeritorious dhammā.

Second Category of Demeritorious Thought

Caused by Bewilderment

(i) Section on Definition of the Dhamma Factors

a. Exposition in Brief

427. What are the demeritorious dhammā?

When at a certain time a demeritorious thought arises, accompanied by indifference and associated with unsteadiness of concentration¹, having as its object any

1. unsteadiness of concentration: There is concentration but it is unsteady and shaky. Therefore there is no contradiction in listing concentration as a mental concomitant in this passage. Since this unsteady concentration is on a single object, there is no distraction by other objects of consciousness. Hence non-distraction is also listed as a mental concomitant in this passage.

sense-object, such as a visible object ...p... a mind-object – at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, indifference arises, one-pointedness of the mind arises, faculty of endeavour arises, faculty of concentration arises, faculty of the mind arises, faculty of indifference arises, faculty of vitality arises, wrong thinking arises, wrong effort arises, wrong concentration arises, power of endeavour arises, power of concentration arises, power of not being ashamed (to do evil) arises, power of having no fear (to do evil) arises, unsteadiness of concentration arises, bewilderment arises, not being ashamed (to do evil) arises, having no fear (to do evil) arises, tranquillity of mind arises, endeavour arises, non-distraction arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā.

(b) Detailed Exposition

428. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact ...p...

429. What at that time is unsteadiness of concentration?

That which at that time is unsteadiness of mind, lack of calm, uncontrolled distraction¹, shakiness of the mind –

1. Uncontrolled distraction of the mind: This is not inconsistent with 'non-distraction' listed in para 427 since it means merely unsteadfastness of mind attempting to concentrate on a single object.

this at that time is unsteadiness of concentration.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā.

(ii) Section on Classified Enumeration of the Items of the Second Category of Demeritorious Thought Caused by Bewilderment

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres arise, two elements arise, three nutriments arise, five faculties arise, mental absorption (jhāna) with four factors arises, the Path with three constituents (leading to wretched destinations) arises, four powers arise, one root cause arises, contact as a single factor arises ...p... one sphere of mental concomitants arises, one element of mental concomitants arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā. ...p...

(b) Detailed and Additional Exposition

430. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of the mind, faculty of endeavour, faculty of concentration, faculty of vitality, wrong thinking, wrong effort, wrong concentration, power of endeavour, power of concentration, power of not being ashamed (to do evil), power of having no fear (to do evil), unsteadiness of concentration,

bewilderment, not being ashamed (to do evil), having no fear (to do evil), tranquillity of mind, endeavour, non-distractedness (arise).

At that time, besides the above and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the demeritorious dhammā.

HERE ENDS TWELVE CATEGORIES OF DEMERITORIOUS THOUGHT

PART III

Categories of Thought not Classified as Meritorious or Demeritorious

Five Kinds of Consciousness Resulting from Meritorious Thought

Eye-Consciousness

(i) Section on Definition of the Dhamma Factors a Exposition in Brief

431. What are the dhammā which are neither meritorious nor demeritorious (Abyākata)?

When as a result of meritorious deeds or of the accumulation of such deeds, done in connection with the sensuous sphere, eye-consciousness arises, accompanied by equanimity, having a visible object as its object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, equanimity arises, one-pointedness

of mind arises, **faculty of mind** arises, faculty of equanimity arises, faculty of vitality arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are **neither** meritorious nor demeritorious.

[This statement concerns only the five kinds of consciousness **resulting** from meritorious thought as given in the heading. The complete definition of Abyākata is to be found in para 583.]

b. Detailed Exposition

432. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact.

433. What at that time is sensation?

That which at that time is neither mental ease nor mental unease born out of full contact with eye-consciousness-element which is appropriate to that feeling, sensation of neither pleasantness nor unpleasantness born out of full contact with mind, feeling of neither pleasantness nor unpleasantness born out of full contact with mind – this at that time is sensation.

434. What at that time is perception?

That which at that time is perception born out of full contact with eye-consciousness-element appropriate to that perception, the factor of perceiving, the state of perception—this at that time is perception.

435. What at that time is volition?

That which at that time is volition born out of full contact with eye-consciousness-element appropriate to that volition, effective volition, exercise of volition – this at that time is volition.

436. What at that time is thought?

That which at that time thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, eye-consciousness-element appropriate to those mental concomitants – this at that time is thought.

437. What at that time is equanimity?

That which at that time is neither mental ease nor unease, sensation of neither pleasantness nor unpleasantness born out of contact with mind, feeling of neither pleasantness nor unpleasantness born out of contact with mind – this at that time is equanimity.

438. What at that time is one-pointedness of the mind?

That which at that time is stability of mind – this at that time is one-pointedness of the mind.

439. What at that time is the faculty of mind?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, eye-consciousness-element appropriate to those mental concomitants – this at that time is the faculty of mind.

440. What at that time is the faculty of equanimity?

That which at that time is neither mental ease nor unease, sensation of neither pleasantness nor unpleasantness born out of contact with mind, feeling of neither pleasantness nor unpleasantness born out of contact with mind – this at that time is the faculty of equanimity.

441. What at that time is the faculty of vitality?

That which at that time is the continuing force of those mental phenomena, their subsisting, their going on, their being kept going on, the fact of their existence, the cause of their existence, their preservation, vitality as the faculty of vitality – this at that time is the faculty of vitality.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

(ii) Section on Classified Enumeration of the
Items of the Category of Thoughts which are
Neither Meritorious nor Demeritorious

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres arise, two elements arise, three nutriments arise, three faculties arise, contact as a single factor arises ...p... eye-consciousness-element as a single factor arises, sphere of mental concomitants as a single factor arises, element of mental concomitants as a single factor arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

b. Detailed and Additional Exposition

442. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, one-pointedness of the mind, faculty of vitality (arise). At that time, besides the above and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the dhammā which are neither meritorious nor demeritorious.

Ear-Consciousness, etc.

(i) Section on Definition of the Dhamma Factors

a. Exposition in Brief

443. What are the dhammā which are neither meritorious nor demeritorious?

When as a result of meritorious deeds or of the accumulation of such deeds, done in connection with the sensuous sphere, ear-consciousness arises accompanied by equanimity having a sound as its object (Repeat here as in paras 432 to 442) ...p... nose-consciousness arises accompanied by equanimity having a odour as its object (Repeat here as in paras 432 to 442) ...p... tongue-consciousness arises accompanied by equanimity having a taste as its object (Repeat here as in paras 432 to 442) ...p... body-consciousness arises accompanied by happiness (sukha), having a tangible object as its object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, happiness (sukha) arises, one-pointedness of the mind arises, faculty of mind arises, faculty of happiness arises, faculty of vitality arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

[Note: From this point to end of para 454, the process defined is in terms of physical touch or body-consciousness only (Kāya Viññāṇa). Therefore mental ease and happiness are included here.]

b. Detailed Exposition

444. What at that time is contact ?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact.

445. What at that time is sensation?

That which at that time is physical ease and happiness born out of full contact with body-consciousness-element appropriate to that feeling, sensation of physical ease and happiness born out of physical contact, feeling of physical ease and happiness born out of physical contact – this at that time is sensation.

446. What at that time is perception?

That which at that time is perception born out of full contact with body-consciousness-element appropriate to that perception, the fact of perceiving, the stage of perception – this at that time is perception.

447. What at that time is volition ?

That which at that time is volition born out of full contact with body-consciousness-element appropriate to that volition, effective volition, exercise of volition – this at that time is volition.

448. What at that time is thought?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, body-consciousness-element appropriate to those mental concomitants – this at that time is thought.

449. What at that time is happiness?

That which at that time is physical ease and happiness, sensation of physical ease and happiness born out of physical contact, feeling of physical ease and happiness born out of physical contact – this at that time is happiness.

450. What at that time is one-pointedness of the mind?

That which at that time is stability of the mind – this at that time is one-pointedness of the mind.

451. What at that time is the faculty of mind?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, body-consciousness-element appropriate to those mental concomitants – this at that time is the faculty of mind.

452. What at that time is the faculty of happiness?

That which at that time is physical ease and happiness, sensation of physical ease and happiness born out of physical contact, feeling of physical ease and happiness born out of physical contact – this at that time is the faculty of happiness.

453. What at that time is the faculty of vitality?

That which at that time is the continuing force of those mental phenomena, their subsisting, their going on, their being kept going on, the fact of their existence, the cause of their existence, their preservation, vitality as the faculty of vitality – this at that time is the faculty of vitality.

At that time (in addition to the above) , there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

(ii) Section on Classified Enumeration of the Items of the Category of Thoughts which are Neither Meritorious nor Demeritorious.

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres arise, two elements arise, three nutriments arise, three faculties arise, contact as a single factor arises ...p... body-consciousness-element as a single factor arises, sphere of mental concomitants as a single factor arises, element of mental concomitants as a single factor arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

b. Detailed and Additional Exposition

454. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, one-pointedness of the mind, faculty of vitality (arise). At that time, besides the

above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the dhammā which are neither meritorious nor demeritorious.

END OF FIVE KINDS OF CONSCIOUSNESS
RESULTING FROM MERITORIOUS THOUGHT

Mind-Element Resulting from
Meritorious Thought

(i) Section on Definition of the
Dhamma Factors

a. Exposition in Brief

455. What are dhammā which are neither meritorious nor demeritorious?

When as a result of meritorious deeds or of the accumulation of such deeds, done in connection with the sensuous sphere, the resultant mind-element¹ arises, accompanied by equanimity, having as its object any sense-object, such as a visible object ...p... a tangible object – then contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, equanimity arises, one-pointedness of the mind arises, faculty of mind arises, faculty of equanimity arises, faculty of vitality arises.

1. resultant mind-element: *vipāka manodhātu*. It is also called *sampaṭicchana*, moment of consciousness which accepts or receives an object.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

b. Detailed Exposition

456. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact.

457. What at that time is sensation?

That which at that time is neither mental ease nor unease born out of full contact with mind-element which is appropriate to that feeling, sensation of neither pleasantness nor unpleasantness born out of full contact with mind, feeling of neither pleasantness nor unpleasantness born out of full contact with mind – this at that time is sensation.

458. What at that time is perception?

That which at that time is perception, born out of full contact with mind-element appropriate to that perception, the fact of perceiving, the state of perception – this at that time is perception.

459. What at that time is volition?

That which at that time is volition born out of full contact with mind-element appropriate to that volition, effective volition, exercise of volition – this at that time is volition.

460. What at that time is thought?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-

-element appropriate to those mental concomitants – this at that time is thought.

461. What at that time is initial application of the mind?

That which at that time is mentation, initial application of the mind, thinking, applying the mind to the object of thinking, effectively applying the mind to the object of thinking, focussing the mind on the object of thinking – this at that time is initial application of the mind.

462. What at that time is sustained application of the mind?

That which at that time is consideration, application of the mind, repeated consideration, close examination, keeping the mind continuously connected with the object of thought, keeping the mind on the object as if continuously in view – this at that time is sustained application of the mind.

463. What at that time is equanimity?

That which at that time is neither mental ease or unease, sensation of neither pleasantness nor unpleasantness born out of contact with mind, feeling of neither pleasantness nor unpleasantness born out of contact with mind – this at that time is equanimity.

464. What at that time is one-pointedness of the mind?

That which at that time is stability of mind – this at that time is one-pointedness of the mind.

465. What at that time is the faculty of mind?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind. faculty

of mind, consciousness, aggregate of consciousness, mind-element appropriate to those mental concomitants – this at that time is the faculty of mind.

466. What at that time is the faculty of equanimity?

That which at that time is neither mental ease nor unease, sensation of neither pleasantness nor unpleasantness born out of contact with mind, feeling of neither pleasantness nor unpleasantness born out of contact with mind – this at that time is the faculty of equanimity.

467. What at that time is the faculty of vitality?

That which at that time is the continuing force of those mental phenomena, their subsisting, their going on, their being kept going on, the fact of their existence, the cause of their existence, their preservation, vitality as the faculty of vitality – this at that time is the faculty of vitality.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

(ii) Section on Classified Enumeration of the
Items of the Category of Thoughts which are
Neither Meritorious nor Demeritorious.

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres arise, two elements arise, three nutriments arise, three faculties arise, contact as a single factor arises ...p... mind-element as a single factor arises, sphere of mental concomitants as a single factor arises, element of mental concomitants as a single factor arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

b. Detailed and Additional Exposition

468. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of mind, faculty of vitality (arise). At that time, besides the above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the dhammā which are neither meritorious nor demeritorious.

Mind-Consciousness-Element Resulting from Meritorious Thought, accompanied by Pleasure.

(i) Section on Definition of the Dhamma Factors

a. Exposition in Brief

469. What are the dhammā which are neither meritorious nor demeritorious?

When as a result of meritorious deeds or of the accumulation of such deeds, done in connection with the sensuous sphere, the resultant mind-consciousness-element¹ arises, accompanied by pleasure, having as its object any

1. resultant mind-consciousness-element: *vipāka manoviññāṇa dhātu*. it is also called *santirāṇa*, that which investigates an object.

sense object, such as a visible object ...p... a mind-object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, delightful satisfaction arises, happiness arises, one-pointedness of the mind arises, faculty of the mind arises, faculty of mental pleasantness arises, faculty of vitality arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

b. Detailed Exposition

470. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact.

471. What at that time is sensation?

That which at that time is mental ease and happiness born out of full contact with mind-consciousness-element appropriate to that feeling, sensation of mental ease and happiness born out of full contact with the mind, feeling which is mental ease and happiness born out of full contact with mind – this at that time is sensation.

472. What at that time is perception?

That which at that time is perception born out of full contact with mind-consciousness-element appropriate to that perception, the fact of perceiving, the state of perception – this at that time is perception.

473. What at that time is volition?

That which at that time is volition born out of full contact with mind-consciousness-element appropriate to that volition, effective volition, exercise of volition – this at that time is volition.

474. What at that time is thought?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is thought.

475. What at that time is initial application of the mind?

That which at that time is mentation, initial application of the mind, thinking, applying the mind to the object of thinking, effectively applying the mind to the object of thinking, focussing the mind to the object of thinking – this at that time is initial application of the mind.

476. What at that time is sustained application of the mind?

That which at that time is consideration, application of the mind, repeated consideration, close examination, keeping the mind continuously connected with the object of thought, keeping the mind on the object as if continuously in view – this at that time is sustained application of the mind.

477. What at that time is delightful satisfaction?

That which at that time is delightful satisfaction, delight, intense delight, profuse delight, freshness, superb freshness, satisfaction, exultation, self satisfaction – this at that time is delightful satisfaction.

478. What at that time is happiness?

That which at that time is mental ease and happiness, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind – this at that time is happiness.

479. What at that time is one-pointedness of mind?

That which at that time is stability of mind – this at that time is one-pointedness of mind.

480. What at that time is faculty of the mind?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is faculty of the mind.

481. What at that time is faculty of mental pleasantness?

That which at that time is mental ease and happiness, sensation of mental ease and happiness born out of full contact with mind, feeling of mental ease and happiness born out of full contact with mind – this at that time is faculty of mental pleasantness.

482. What at that time is the faculty of vitality?

That which at that time is the continuing force of those mental phenomena, their subsisting, their going on, their being kept going on, the fact of their existence, the cause of their existence, their preservation, vitality as the faculty of vitality – this at that time is the faculty of vitality.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

(ii) Section on Classified Enumeration of the
Items of the Category of Thoughts which are
Neither Meritorious nor Demeritorious.

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres arise, two elements arise, three nutriments arise, three faculties arise, contact as a single factor arises ...p... mind-consciousness-element as a single factor arises, sphere of mental concomitants as a single factor arises, element of mental concomitants as a single factor arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

b. Detailed and Additional Exposition

483. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, delightful satisfaction, one-pointedness of the mind, faculty of vitality (arise).

At that time, besides the above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced -- this at that time is the aggregate of volitional activities

...p... These are the dhammā which are neither meritorious nor demeritorious.

**Mind-Consciousness-Element
Resulting from Meritorious Thought
Accompanied by Equanimity**

**(i) Section on Definition of the
Dhamma Factors**

a. Exposition in Brief

484. What are the dhammā which are neither meritorious nor demeritorious?

When as a result of meritorious deeds or of the accumulation of such deeds, done in connection with the sensuous sphere, the resultant mind-consciousness-element arises, accompanied by equanimity having as its object any sense object, such as a visible object ...p... a mind-object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, equanimity arises, one-pointedness of the mind arises, faculty of the mind arises, faculty of equanimity arises, faculty of vitality arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

b. Detailed Exposition

485. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact.

486. What at that time is sensation?

That which at that time is neither mental ease nor mental unease born out of full contact with mind-consciousness-element which is appropriate to that feeling, sensation of neither pleasantness nor unpleasantness born out of full contact with mind, feeling of neither pleasantness nor unpleasantness born out of full contact with mind –this at that time is sensation.

487. What at that time is perception?

That which at that time is perception born out of full contact with mind-consciousness-element appropriate to that perception, the fact of perceiving, the state of perception – this at that time is perception.

488. What at that time is volition?

That which at that time is volition born out of full contact with mind-consciousness-element appropriate to that volition, effective volition, exercise of volition – this at that time is volition.

489. What at that time is thought?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is thought.

490. What at that time is initial application of the mind?

That which at that time is mentation, initial application of the mind, thinking, applying the mind to the object of thinking, effectively applying the mind to the object of

thinking, focussing the mind to the object of thinking – this at that time is initial application of the mind.

491. What at that time is sustained application of the mind?

That which at that time is consideration, application of the mind, repeated consideration, close examination, keeping the mind continuously connected with the object of thought, keeping the mind on the object as if continuously in view – this at that time is sustained application of the mind.

492. What at that time is equanimity?

That which at that time is neither mental ease or unease, sensation of neither pleasantness nor unpleasantness born out of contact with mind, feeling of neither pleasantness nor unpleasantness born out of contact with mind – this at that time is equanimity.

493. What at that time is one-pointedness of mind?

That which at that time is stability of mind – this at that time is one-pointedness of mind.

494. What at that time is the faculty of mind?

That which at that time is thought, cognition, knowing, mind (lit., heart), purity, mind as the sphere of mind, faculty of mind, consciousness, aggregate of consciousness, mind-consciousness-element appropriate to those mental concomitants – this at that time is the faculty of mind.

495. What at that time is the faculty of equanimity?

That which at that time is neither mental ease nor unease, sensation of neither pleasantness nor unpleasantness born out of contact with mind, feeling of neither pleasantness

nor unpleasantness born out of contact with mind – this at that time is the faculty of equanimity.

496. What at that time is the faculty of vitality?

That which at that time is the continuing force of those mental phenomena, their subsisting, their going on, their being kept going on, the fact of their existence, the cause of their existence, their preservation, vitality as the faculty of vitality – this at that time is the faculty of vitality.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the demeritorious dhammā which are neither meritorious nor demeritorious.

(ii) Section on Classified Enumeration of the
Items of the Category of Thoughts which are
Neither Meritorious Nor Demeritorious.

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres arise, two elements arise, three nutriments arise, three faculties arise, contact as a single factor arises ...p... mind-consciousness-element as a single factor arises, sphere of mental concomitants as a single factor arises, element of mental concomitants as a single factor arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

b. Detailed and Additional Exposition

497. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of the mind, faculty of vitality (arise).

At that time besides the above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the dhammā which are neither meritorious nor demeritorious.

END OF MIND-CONSCIOUSNESS-ELEMENT
RESULTING FROM MERITORIOUS
THOUGHT ACCOMPANIED BY EQUANIMITY

Eight Main Types of Mind-Consciousness-Element Resulting from Meritorious Thoughts

498. What are the dhammā which are neither meritorious nor demeritorious?

When as a result of meritorious deeds or of the accumulation of such deeds done in the sensuous sphere, resultant mind-consciousness-element arises –

(1) accompanied by pleasure and associated with knowledge, or

(2) accompanied by pleasure, associated with knowledge, and caused by (internal or external) prompting (Saṅkhāra), or

(3) accompanied by pleasure and not associated with knowledge, or

(4) accompanied by pleasure and not associated with knowledge, but caused by (internal or external) prompting (Saṅkhāra), or

(5) accompanied by equanimity and associated with knowledge, or

(6) accompanied by equanimity, associated with knowledge and caused by (internal or external) prompting, or

(7) accompanied by equanimity and not associated with knowledge, or

(8) accompanied by equanimity and not associated with knowledge, but caused by (internal or external) prompting – having as its object any sense-object, such as a visible object ...p... or a mind-object – then at that time, contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious ...p... Absence of greed (alobho) which is the root cause of dhammā which are neither meritorious nor demeritorious ...p... absence of hatred (adoso) which is the root of dhammā which are neither meritorious nor demeritorious ...p... These are the dhammā which are neither meritorious nor demeritorious.

Resultant Thoughts that Arise in the Fine Material Sphere

(First Jhāna)

499. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna which has an earth device as

the object of meditation – then at that time, contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of just those same meritorious deeds or the accumulation of such deeds done in connection with the Fine Material Sphere, and by getting detached from sensual pleasures ...p... he achieves and remains in the resultant first jhāna which has an earth device as the object of meditation – then at that time, contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

(Second Jhāna, etc.)

500. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises the way for the attainment of rebirth in the Fine Material Sphere, by getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the fifth jhāna which has an earth device as the object of meditation – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of just those same meritorious deeds or the accumulation of such deeds done in connection with the Fine Material Sphere, by dispelling pleasure ...p... he achieves and remains in the resultant fifth jhāna which has an earth device as the object of meditation – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

**Resultant Thoughts that Arise in the
Non-Material Sphere**

(First Arūpa Jhāna)

501. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, by completely transcending all forms of consciousness that turn on corporeality (*rūpasaññā*), by cessation of all forms of consciousness arising out of contact between the senses and their objects (*paṭighasaññā*), by not pay attention to other forms of consciousness, many and varied, (*nānattasaññā*), he achieves and remains in the fourth jhāna characterised by elimination of bliss (*sukha*) ...p... together with the concept 'Space is Infinite' – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammās.

When because of just these same meritorious deeds or the accumulation of such deeds done in connection with the Non-Material Sphere, by completely transcending all forms of consciousness that turn on corporeality (*rūpasaññā*), by cessation of all forms of consciousness arising out of contact between the senses and their objects (*paṭighasaññā*), by not paying attention to other forms of consciousness, many and varied, (*nānattasaññā*), he achieves and remains in the resultant fourth jhāna characterised by elimination of bliss (*sukha*) ...p... together with the concept 'Space is Infinite' – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

(Second Arūpa Jhāna)

502. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, having totally gone beyond the concept 'Space is Infinite', he achieves and remains in the fourth jhāna characterised by elimination of bliss (sukha) ...p... together with the concept 'Consciousness is Infinite' – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of meritorious deeds or the accumulation of such deeds done in connection with the Non-Material Sphere, having totally gone beyond the concept 'Space is Infinite', he achieves and remains in the resultant fourth jhāna characterised by elimination of bliss (sukha) ...p... together with the concept 'Consciousness is Infinite' – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

(Third Arūpa Jhāna)

503. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, having totally gone beyond the concept 'Consciousness is Infinite', he achieves and remains in the fourth jhāna characterised by elimination of bliss (sukha) ...p... together with the concept 'Nothing is there' – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of just those same meritorious deeds or the accumulation of such deeds done in connection with Non-Material Sphere, having totally gone beyond the concept 'Consciousness is Infinite', he achieves and remains in the resultant fourth jhāna characterised by elimination of bliss (sukha) ...p... together with the concept 'Nothing is there' – then at that time contact arise ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

(Fourth Arūpa Jhāna)

504. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises the way for the attainment of rebirth in the Non-Material Sphere, having totally gone beyond the concept 'Nothing is there', he achieves and remains in the fourth jhāna characterised by elimination of bliss (sukha) ...p... together with the concept of Neither Consciousness nor Non-Consciousness (that is without coarse or evident consciousness but not without excessively refined or tenuous consciousness, scarcely discernible) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of just those same meritorious deeds or the accumulation of such deeds done in connection with the Non-Material Sphere, having totally gone beyond the concept 'Nothing is there', he achieves and remains in the resultant fourth jhāna characterised by elimination of bliss (sukha) ...p... together with the concept of Neither Consciousness nor Non-Consciousness – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Supramundane Resultant Thoughts

Resultant Thought of the First Magga

Exposition Purely of Practice

505. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just supramundane meritorious mental concentration and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called suññata which is devoid of self (atta), – then at that time contact arises ...p... Faculty of Perfect Knowledge (of what has already been realized by the first level of enlightenment, Sotāpatti Magga) arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Animitta First Jhāna

506. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Animitta which is devoid of signs of permanence – then at that time contact arises ...p... Faculty of Perfect Knowledge (of what has already been realized by the first level of enlightenment, Sotapātti Magga) ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

A₁ pañihita First Jhāna

507. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as

doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... Faculty of Perfect Knowledge (of what has already been realized by the first level of enlightenment, Sotāpatti Magga) arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Second Jhāna, etc.

508. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting rid of initial application of the mind (vitakka) and sustained application of the mind (vicāra), he achieves and remains, by difficult practice and slow acquisition of knowledge, in the second jhāna ...p... in

the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the fifth meritorious jhāna ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called *Suññata* which is devoid of self (*atta*) ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called *Animitta* which is devoid of signs of permanence ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna ...p...; then, he achieves and remains, by difficult and slow acquisition of knowledge, in the resultant jhāna called *Appaṇihita* which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the *dhammā* which are neither meritorious nor demeritorious.

Suññata Jhāna, etc.

509. What are the *dhammā* which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (*Sotāpatti Magga*) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and swift acquisition of knowledge ...p... by facile practice and slow acquisition of knowledge ...p... by facile practice and swift acquisition of knowledge, in the first jhāna ...p... by facile practice and swift acquisition of knowledge, in the

second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... by facile practice and swift acquisition of knowledge, in the meritorious fifth jhāna ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called *Suññata* which is devoid of self (*atta*) ...p... He achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious jhāna ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called *Animitta* which is devoid of signs ...p... He achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious jhāna ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called *Appaṇihita* which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the *dhammā* which are neither meritorious nor demeritorious.

Exposition Purely of Emptiness
Without Differentiating Modes of Practice

Suññata First Jhāna

(*Sotāpatti* Fruition)

510. What are the *dhammā* which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (*Sotāpatti Magga*) which leads to liberation from the ills and sufferings of existence and to destruction

of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called *Suññata* which is devoid of self (*atta*) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious *dhammā*.

When because of practising and cultivating just this supramundane meritorious mental concentration and by getting detached from sensual pleasures ...p... he achieves and remains in the resultant first jhāna called *Suññata* which is devoid of self (*atta*) – then at that time contact arises...p... non-distraction arise ...p... These are the *dhammā* which are neither meritorious nor demeritorious.

Animitta First Jhāna

(Sotāpatti Fruition)

511. What are the *dhammā* which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (*Sotāpatti Magga*) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called *Suññata* which is devoid of self (*atta*) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious *dhammā*.

When because of practising and cultivating just this supramundane meritorious mental concentration and by getting detached from sensual pleasures ...p... he achieves and

remains in the resultant first jhāna called Animitta which is devoid of signs of permanence – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Appaṇihita First Jhāna

(Sotāpatti Fruition)

512. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called Suññata which is devoid of self (atta) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration and by getting detached from sensual pleasures ...p... he achieves and remains in the resultant first jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Second Jhāna, etc.**(Sotāpatti Fruition)**

513. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Maggā) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting rid of initial application of the mind and sustained application of the mind he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the fifth meritorious jhāna called *Suññata* which is devoid of self ...p...; then he achieves and remains in the resultant jhāna called *Suññata* which is devoid of self ...p... He achieves and remains in the meritorious jhāna called *Suññata* which is devoid of self ...p...; then he achieves and remains in the resultant jhāna called *Animitta* which is devoid of signs ...p... He achieves and remains in the meritorious jhāna called *Suññata* which is devoid of self ...p...; then he achieves and remains in the resultant jhāna called *Appaṇihita* which is devoid of hankering -- then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Suññata Jhāna with modes of Practice**(First Jhāna)**

514. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to the destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called Suññata which is devoid of self – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Suññata which is devoid of self (atta) – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

515. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of

enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called Suññata which is devoid of self (atta) – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasure ...p...he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Animitta which is devoid of signs of permanence – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

516. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called Suññata which is devoid of self – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Second Jhāna, etc.

517. What are the dhamma which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting rid of initial application of the mind and sustained application of the mind he achieves and remains, by difficult practice and slow acquisition of knowledge, in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious fifth jhāna called Suññata which is devoid of self ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called Suññata which is devoid of self ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna called Suññata which is devoid of self ...p...; then he achieves and remains, by difficult practice and slow acquisition

of knowledge, in the resultant jhāna called Animitta which is devoid of signs of permanence ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna called Suññata which is devoid of self ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Jhānas Attained through three other Modes of Practice

518. What are the dhammā which are neither meritorious nor demeritorious?

What at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and swift acquisition of knowledge, in the first jhāna called Suññata which is devoid of self ...p... by facile practice and slow acquisition of knowledge, in the first jhāna called Suññata which is devoid of self ...p... by facile practice and swift acquisition of knowledge, in the first jhāna called Suññata which is devoid of self ...p... in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... he achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious

fifth jhāna called *Suññata* which is devoid of self ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called *Suññata* which is devoid of self ...p... He achieves and remains by facile practice and swift acquisition of knowledge, in the meritorious jhāna called *Suñnata* which is devoid of self ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge in the resultant jhāna called *Animitta* which is devoid of signs of permanence ...p... He achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious jhāna called *Suññata* which is devoid of self ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge in the resultant jhāna called *Appaṇihita* which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the *dhammā* which are neither meritorious nor demeritorious.

Exposition Purely of Hankering without Differentiating Modes of Practice

Appaṇihita First Jhāna

(*Sotāpatti* Fruition)

519. What are the *dhammā* which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (*Sotāpatti Magga*) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual

pleasures ...p... he achieves and remains in the first jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains in the resultant first jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Animitta First Jhāna

(Sotapatti Fruition)

520. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains in the resultant first jhāna called Animitta which is

devoid of signs of permanence – then at that time, contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Suññata First Jhāna

(Sotāpatti Fruition)

521. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... . These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains in the resultant first jhāna called Suññata which is devoid of self (atta) – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Second Jhāna, etc.**(Sotāpatti Fruition)**

522. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting rid of initial application of the mind and sustained application of the mind he achieves and remains in the second jhāna called Appanīhita which is devoid of hankering ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the fifth meritorious jhāna called Appanīhita which is devoid of hankering ...p...; then he achieves and remains in the resultant jhāna called Appanīhita which is devoid of hankering ...p... He achieves and remains in the meritorious jhāna called appanīhita which is devoid of hankering ...p...; then he achieves and remains in the resultant jhāna called Animitta which is devoid of signs of permanence ...p... He achieves and remains in the meritorious jhāna called Appanīhita which is devoid of hankering ...p...; he achieves and remains in the resultant jhāna called Suññata which is devoid of self – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Appaṇihita Jhāna with Modes of Practice (First Jhāna)

523. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... . These are the dhammā which are neither meritorious nor demeritorious.

524. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of

enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Animitta that is devoid of signs of permanence – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

525. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called Appaṇihita which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this

supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first resultant jhāna called *Suññata* which is devoid of self – then at that time contact arises ...p... non-distraction arises ...p... These are the dhamma which are neither meritorious nor demeritorious.

(Second Jhāna, etc.)

526. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (*Sotāpatti Magga*) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the fifth meritorious jhāna called *Appaṇihita* which is devoid of hankering ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called *Appaṇihita* which is devoid of hankering ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna called *Appaṇihita* which is devoid of hankering ...p... ; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called

Animitta which is devoid of signs of permanence ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna called Appaṇihita which is devoid of hankering ...p... ; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called Suññata which is devoid of self – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

(Three Other Modes of Practice)

527. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatii Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and swift acquisition of knowledge, in the first jhāna called Appaṇihita which is devoid of hankering ...p... by facile practice and slow acquisition of knowledge, in the first jhāna called Appaṇihita which is devoid of hankering ...p... by facile practice and swift acquisition of knowledge, in the first jhāna called Appaṇihita which is devoid of hankering ...p... in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... he achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious fifth jhāna called Appaṇihita which is devoid of hankering ...p...; then, he achieves and

remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called Appaṇihita which is devoid of hankering ...p... He achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious jhāna called Appaṇihita which is devoid of hankering ...p...; then, he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called Animitta which is devoid of signs of permanence ...p... He achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious jhāna called Appaṇihita which is devoid of hankering ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called Suññata which is devoid of self – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Twenty Great Methods

First Jhāna

528. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises

- (1) [transcendental mental concentration as already stated in paras 505 to 527]
- (2) Supramundane Magga (Path) ...p...
- (3) Supramundane Steadfast Mindfulness (Satipaṭṭhāna) ...p...
- (4) Supramundane Right Effort (Sammappadhāna)

- (5) Supramundane Bases of Psychic Power (Iddhipāda) ...p...
- (6) Supramundane Faculties (Indriyas) ...p...
- (7) Supramundane Powers (Balas) ...p...
- (8) Supramundane Factors of Enlightenment (Bojjhaṅgas) ...p...
- (9) Supramundane Ariya Truth (Sacca) ...p...
- (10) Supramundane Concentration (Samatha)...p...
- (11) Supramundane (Suññata) Dhamma (Voidness of Self) ...p...
- (12) Supramundane (four) Mental Aggregates: (Khandhas) ...p...
- (13) Supramundane (two) Sense Spheres (Āyatanas) ...p...
- (14) Supramundane (two) Elements (Dhātus) ...p...
- (15) Supramundane Nutriments (Āhāras) ...p...
- (16) Supramundane Contact (Phassa) ...p...
- (17) Supramundane Sensation (Vedanā) ...p...
- (18) Supramundane Perception (Saññā) ...p...
- (19) Supramundane Volition (Cetanā) ...p...
- (20) Supramundane Thought (Citta)

for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves

and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first resultant jhāna called *Suññata* which is devoid of self ...p... called *Animitta* which is devoid of signs of permanence ...p... called *Appaṇihita* which is devoid of hankering – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

**Exposition Purely of Practice
Dominated by Desire
(First *Suññata* Jhāna)**

529. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (*Sotāpatti Magga*) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna which is dominated by desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called *Suññata*, which is devoid of self and dominated by desire – then at that time contact arises ...p... non-distraction arises ...p... These are the *dhammā* which are neither meritorious nor demeritorious.

(First *Animitta Jhāna*)

530. What are the *dhammā* which are neither meritorious nor demeritorious?

When at a certain one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (*Sotāpatti Magga*) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna, which is dominated by desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious *dhammā*.

When because of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called *Animitta* which is devoid of signs of permanence and dominated by desire – then at that time contact arises ...p... non-distraction arises ...p... These are the *dhammā* which are neither meritorious nor demeritorious.

(First Appaṇihita Jhāna)

531. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna which is dominated by desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When because of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Appaṇihita which is devoid of hankering and dominated by desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

(Second Jhāna. etc.)

532. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practices supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of

enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting rid of initial application of the mind (vitakka) and sustained application of the mind (vicāra), he achieves and remains, by difficult practice and slow acquisition of knowledge, in the second jhāna, which is dominated by desire ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the meritorious fifth jhāna attained through predominance of desire ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge in the resultant jhāna called *Suññata* which is devoid of self (atta) and attained predominance of desire ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna which is attained through predominance of desire ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called *Animitta* which is devoid of signs of permanence and attained through predominance of desire ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna which is attained through predominance of desire ...p...; then he achieves and remains by difficult practice and slow acquisition of knowledge, in the resultant jhāna called *Appaṇihita* which is devoid of hankering and attained through predominance of desire - then at that time contact arises ...p... non-distractedness arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Jhānas Attained through Three Other Modes of Practice

533. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna, by difficult practice and swift acquisition of knowledge, attained through predominance of desire ...p... by facile practice and slow acquisition of knowledge, attained through predominance of desire ...p... by facile practice and swift acquisition of knowledge, attained through predominance of desire ...p... in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the meritorious fifth jhāna, by facile practice and swift acquisition of knowledge, attained through predominance of desire ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called Suññata which is devoid of self (atta) and attained through predominance of desire ...p... He achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious jhāna attained through predominance of desire ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called Animitta which is devoid of signs of permanence and attained through predominance of desire ...p... He achieves and remains, by facile practice and swift acquisition of

knowledge, in the meritorious jhāna attained through predominance of desire ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

**Exposition Purely of Suññata Jhāna
Attained through Predominance of Desire**

(First Jhāna)

534. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called Suññata which is devoid of self and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains in the resultant first jhāna called Suññata, which is devoid of self and attained through predominance

of desire – then at that time contact arises ...p... non-distractedness arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Animitta Jhāna

535. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called *Suññata* which is devoid of self and attained through predominance of desire – then at that time contact arises ...p... non-distractedness arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains in the resultant first jhāna called *Animitta* which is devoid of signs of permanence and attained through predominance of desire – then at that time contact arises ...p... non-distractedness arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Appaṇihita Jhāna

536. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called *Suññata* which is devoid of self and attained through predominance of desire – then at that time ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains in the resultant first jhāna called *Appaṇihita* which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Second Jhāna , etc.

537. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of

enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting rid of initial application of the mind (vitakka) and sustained application of the mind (vicāra) ...p... he achieves and remains in the second jhāna called Suññata which is devoid of self (atta) and attained through predominance of desire ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... he achieves and remains in the meritorious fifth jhāna ...p...; then he achieves and remains in the resultant jhāna called Suññata which is devoid of self and attained through predominance of desire ...p... He achieves and remains in the meritorious jhāna called Suññata which is devoid of self and attained through predominance of desire ...p...; then he achieves and remains in the resultant jhāna called Animitta which is devoid of signs of permanence and attained through predominance of desire ...p... He achieves and remains in the meritorious jhāna called Suññata which is devoid of self and attained through predominance of desire ...p...; then he achieves and remains in the resultant jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Suññata Jhāna Attained through Practice Dominated by Desire

538. What are the dhamma which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as

doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called Suññata which is devoid of self and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Suññata which is devoid of self and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Animitta Jhāna Attained through Practice Dominated by Desire

539. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p..., he achieves and remains, by difficult practice

and slow acquisition of knowledge, in the first jhāna called *Suññata* which is devoid of self and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious *dhammā*.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called *Animitta* which is devoid of signs of impermanence and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the *dhammā* which are neither meritorious nor demeritorious.

Appaṇihita Jhāna Attained through Practice Dominated by Desire

540. What are the *dhammā* which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (*Sotāpatti Magga*) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called *Suññata* which is devoid of self and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious *dhammā*.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Second Jhāna, etc.

541. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting rid of initial application of the mind (vitakka) and sustained application of the mind (vicāra) ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the second jhāna called Suññata which is devoid of self and attained through predominance of desire ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the meritorious fifth jhāna ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called Suññata which is devoid of self and attained through predominance of desire ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna called Suññata which is devoid of

self and attained through predominance of desire ...; then he achieves and remains, by difficult practice and slow acquisition of knowledge in the resultant jhāna called Animitta which is devoid of signs of permanence and attained through predominance of desire ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna called Suññata which is devoid of self and attained through predominance of desire ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distractedness arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Three other Modes of Practice

542. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and swift acquisition of knowledge, in the first jhāna called Suññata which is devoid of self and attained through predominance of desire ...p... by facile practice and slow acquisition of knowledge, in the first jhāna called Suññata which is devoid of self and attained through predominance of desire ...p... by facile practice and swift acquisition of

knowledge, in the first jhāna called Suññata which is devoid of self and attained through predominance of desire ...p... in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... by facile practice and swift acquisition of knowledge, in the meritorious fifth jhāna called Suññata which is devoid of self and attained through predominance of desire ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called Suññata which is devoid of self and attained through predominance of desire ...p... He achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious jhāna called Suññata which is devoid of self and attained through predominance of desire ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called Animitta which is devoid of signs of permanence and attained through predominance of desire ...p... He achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious jhāna called Suññata which is devoid of self and attained through predominance of desire ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Appaṇihita Jhāna Attained through Practice Dominated by Desire

543. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong

views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains in the resultant first jhana called Appaṇihita which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Animitta Jhāna Attained through Practice Dominated by Desire

544. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called Appaṇihita which is devoid of hankering and attained

through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains in the resultant first jhāna called Animitta which is devoid of signs of permanence and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Suññata Jhāna Attained through Practice Dominated by Desire

545. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna called Appanīhita which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves

and remains in the resultant first jhāna called *Suññata* which is devoid of self and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the *dhammā* which are neither meritorious nor demeritorious.

Second Jhāna, etc.

546. What are the *dhammā* which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (*Sotāpatti Magga*) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting rid of initial application of the mind (*vitakka*) and sustained application of the mind (*vicāra*) ...p... he achieves and remains in the second jhāna called *Appaṇihita* which is devoid of hankering and attained through predominance of desire ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the meritorious fifth jhāna ...p...; then he achieves and remains in the resultant jhāna called *Appaṇihita* which is devoid of hankering and attained through predominance of desire ...p.... He achieves and remains in the meritorious jhāna called *Appaṇihita* which is devoid of hankering and attained through predominance of desire ...p...; then, he achieves and remains in the resultant jhāna called *Animitta* which is devoid of signs of permanence and attained through predominance of desire ...p... He achieves and remains in the meritorious jhāna called *Appaṇihita* which is devoid of hankering and attained through predominance of desire ...p...; then he achieves and remains

in the resultant jhāna called Suññata which is devoid of self and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Appaṇihita Jhāna Attained through Predominance of Desire

(Difficult Practice and Slow Acquisition of Knowledge)

547. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Appaṇihita which is devoid of hankering and attained through

predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Animitta Jhāna

548. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Animitta which is devoid of signs of permanence and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Suññata Jhāna

549. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna called Appanīhita which is devoid of hankering and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called Suññata which is devoid of self and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Second Jhāna, etc.

550. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong

views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting rid of initial application of the mind (vitakka) and sustained application of the mind (vicāra) ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the second jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the meritorious fifth jhāna ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called Animitta which is devoid of signs of permanence and attained through predominance of desire ...p... He achieves and remains, by difficult practice and slow acquisition of knowledge, in the meritorious jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire ...p...; then he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant jhāna called Suññata which is devoid of self and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Three Other Modes of Practice

551. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises supramundane mental concentration for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and swift acquisition of knowledge, in the first jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire ...p... by facile practice and slow acquisition of knowledge, in the first jhāna called Appaṇihita which is devoid of hankering and attained through predominance ...p... by facile practice and swift acquisition of knowledge, in the first jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire ...p... in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... by facile practice and swift acquisition of knowledge, in the meritorious fifth jhāna called Appaṇihita which is devoid of hankering and attained through predominance ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire ...p... He achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire ...p...; then he achieves and remains, by facile

practice and swift acquisition of knowledge in the resultant jhāna called Animitta which is devoid of signs of permanence and attained through predominance of desire ...p. He achieves and remains, by facile practice and swift acquisition of knowledge, in the meritorious jhāna called Appaṇihita which is devoid of hankering and attained through predominance of desire ...p...; then he achieves and remains, by facile practice and swift acquisition of knowledge, in the resultant jhāna called Suññata which is devoid of self and attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Twenty Great Methods

First Jhāna (Sotāpatti Phala)

552. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises

- (1) [Supramundane mental concentration as already stated in paragraphs 529 to 551]
- (2) Supramundane Magga (Path) ...p...
- (3) Supramundane Steadfast Mindfulness (Satipaṭṭhāna) ...p...
- (4) Supramundane Right Effort (Sammappadhāna) ...p...
- (5) Supramundane Bases of Psychic Power (Iddhipāda) ...p...
- (6) Supramundane Faculties (Indriyas) ...p...
- (7) Supramundane Powers (Balas) ...p...

- (8) Supramundane Factors of Enlightenment (Bojjhaṅgas) ...p...
- (9) Supramundane Ariya Truth (Sacca) ...p...
- (10) Supramundane Concentration (Samatha)...p...
- (11) Supramundane (Suññata) Dhamma (Voidness of Self) ...p...
- (12) Supramundane (four) Mental Aggregates (Khandhas) ...p...
- (13) Supramundane (two) Sense Spheres (Āyatanas) ...p...
- (14) Supramundane (wo) Elements (Dhātus) ...p...
- (15) Supramundane Nutriments (Āhāras) ...p...
- (16) Supramundane Contact (Phassa) ...p...
- (17) Supramundane Sensation (Vedanā) ...p...
- (18) Supramundane Perception (Saññā) ...p...
- (19) Supramundane Volition (Cetanā) ...p...
- (20) Supramundane Thought (Citta)

for the purpose of eradication of wrong views (and other similar demeritorious factors, such as doubt, etc.) and for the attainment of the first level of enlightenment (Sotāpatti Magga) which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna attained through predominance of desire – then at that time contact arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just

this supramundane meritorious mental concentration and getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna called *Suññata* which is devoid of self ...p... called *Animitta* which is devoid of signs of permanence ...p... called *Appaṇihita* which is devoid of hankering and attained through predominance of desire ...p... attained through predominance of endeavour ...p... attained through predominance of through ...p... attained through predominance of investigative knowledge – then at that time contact arises ...p... non-distraction arises ...p... . These are the *dhammā* which are neither meritorious nor demeritorious.

Resultant Thoughts of (three) Higher Maggas

Three Higher Phalas

(1) Section on Definition of the Dhamma Factors.

a. Exposition of Brief

553. What are the *dhammā* which are neither meritorious nor demeritorious?

When at a certain time one cultivates Supramundane mental concentration which leads to liberation from the ills and sufferings of existence and to destruction of death and rebirth – for the purpose of attenuation of attachment to existence in the sensuous sphere and of ill will and for the attainment of the second level of enlightenment (*Sakādagāmi Magga*) ...p...; for the purpose of complete eradication of attachment to existence in the sensuous sphere and of ill will and for the attainment of the third level of enlightenment (*Anāgāmi Magga*) ...p...; for the purpose of complete eradication

of attachment to existence in the Fine Material Sphere, of attachment to existence in the Non-Material Sphere, of conceit, of distraction, and of ignorance (of the Four Ariya Truths) and for the attainment of the fourth level of enlightenment (Arahatta Magga), and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the first jhāna – then at that time contact arises ...p... faculty of perfect knowledge (of what has already been realized in the three lower levels of enlightenment)¹ arises ...p... non-distraction arises ...p... These are the meritorious dhammā.

When as a result of practising and cultivating just this supramundane meritorious mental concentration, and by getting detached from sensual pleasures ...p... he achieves and remains, by difficult practice and slow acquisition of knowledge, in the resultant first jhāna – then at that time contact arises ...p... faculty of perfect knowledge already attained² (aññātāvindriya knowledge associated with arahatta

1. faculty of perfect knowledge (Aññindriya):

In the case of Sakādāgāmi Magga, it is the realization again (of the Four Ariya Truths) realized on attainment of the first level of enlightenment (Sotāpatti Magga).

In the case of Anāgāmi Magga, it is the realization again (of the Four Ariya Truths) realized on attainment of the two lower levels of enlightenment (Sotāpatti and Sakādāgāmi Maggas).

In the case of Arahatta Magga, it is the realization again (of the Four Ariya Truths) realized on attainment of the three lower levels of enlightenment (Sotāpatti, Sakādāgāmi and Anāgāmi Maggas).

2. faculty of perfect knowledge already attained (Aññātāvindriya):

It is the realization again of the Four Ariya Truths realized on attainment of the four levels of enlightenment, the four Maggas. In other words it is the fruition knowledge of arahatship.

phala paññā) arises ...p... non-distraction arises ...p...

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

b. Detailed Exposition

554. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact.

555. What at that time is the faculty of perfect knowledge already attained?

That which at that time is realization of the dhammas already realized, wisdom, thorough understanding, scrutiny (of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, edrudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword, wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view, enlightenment factor of investigative knowledge of phenomena, a constituent of the Path to Nibbāna, and knowledge included in the Path – this at that time is the faculty of perfect knowledge already attained

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

Five Kinds of Consciousness Resulting from Demeritorious Thought

(1) Section on Definition of Dhamma Factors

a. Exposition in Brief

556. What are the dhammā which are neither meritorious nor demeritorious?

When as a result of demeritorious deeds or of the accumulation of such deeds done in the sensuous sphere, the resultant eye-consciousness arises, accompanied by equanimity, having a visible object as its object ...p... ear-consciousness arises, accompanied by equanimity, having a sound as its object ...p... nose-consciousness arises, accompanied by equanimity, having an odour as its object ...p... tongue-consciousness arises, accompanied by equanimity, having a taste as its object ...p... body consciousness arises, accompanied by pain (dukkha), having a tangible object as its object - then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, pain (dukkha) arises, one-pointedness of mind arises, faculty of mind arises, faculty of pain (dukkha) arises, faculty of vitality arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

(b) Detailed Exposition

557. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact.

558. What at that time is sensation?

That which at that time is physical unease and pain born out of full contact with body-consciousness-element appropriate to that feeling, sensation of physical unease and pain born out of physical contact, feeling of physical unease and pain born out of physical contact – this at that time is sensation ...p...

559. What at that time is pain (dukkha)?

That which at that time is physical unease and pain, sensation of physical unease and pain born out of physical contact, feeling of physical unease and pain born out of physical contact – this at that time is pain (dukkha) ...p...

560. What at that time is faculty of pain?

That which at that time is physical unease and pain, sensation of physical unease and pain born out of physical contact, feeling of physical unease and pain born out of physical contact – this at that time is faculty of pain ...p...

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

**(ii) Section on Classified Enumeration of the
Consciousness Resulting from
Demeritorious Thought**

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres (āyātanas) arise, two elements (dhātus) arise, three nutriments (āhāras) arise, three faculties (indriyas) arise, contact as a single factor arises ...p... body-consciousness-element as a single factor arises, one sphere of mental-concomitants (dhammāyatana) arises, one element of mental concomitants (dhamma dhātu) arise.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

b. Detailed and Additional Exposition

561. What at that time is the aggregate of volitional activities?

Contact, volition, one-pointedness of the mind, faculty of vitality.

At that time besides the above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the dhammā which are neither meritorious nor demeritorious.

Mind-Element Resulting from Demeritorious Thought

(i) Section on Definition of the Dhamma Factors

a. Exposition in Brief

562. What are the dhammā which are neither meritorious nor demeritorious?

When as a result of demeritorious deeds or of the accumulation of such deeds the resultant mind-element arises, accompanied by equanimity, having as its object any sense object such as a visible object ...p... or a tangible object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, equanimity arises, one-pointedness of the mind arises, faculty of the mind arises, faculty of equanimity arises, faculty of vitality arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

(ii) Section on Classified Enumeration of the Items of Mind-Element Resulting from Demeritorious Thought

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres (āyatanas) arise, two elements (dhātus) arise, three nutriments (āhāras) arise, three faculties (indriyas) arise, contact as a single factor arises ...p... one mind-element (mano-dhātu) arises, one sphere of mental concomitants

(dhammāyata) arises, one element of mental concomitants (dhamma dhātu) arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

b. Detailed and Additional Exposition

563. What at that time is the aggregate of volitional activities?

(At that time) contact, volition; initial application of the mind, sustained application of the mind, one-pointedness of the mind, faculty of vitality (arises).

At that time besides the above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the dhammā which are neither meritorious nor demeritorious.

Mind-Consciousness-Element Resulting from Demeritorious Thoughts

(i) Section on Definition of the Dhamma Factors

a. Exposition in Brief

564. What are the dhammā which are neither meritorious nor demeritorious?

When as a result of demeritorious deeds or of the accumulation of such deeds, the resultant mind-consciousness-element arises accompanied by equanimity, having as its object any sense-object such as a visible object ...p... or a

mind-object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, equanimity arises, one-pointedness of the mind arises, faculty of the mind arises, faculty of equanimity arises, faculty of vitality arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres (āyātanas) arise, two elements (dhātus) arise, three nutriments (āhāras) arise, three faculties (indriyas) arise, contact as a single factor arises ...p... mind-consciousness-element as a single factor arises, one sphere of mental concomitants (dhammāyatana) arises, one element of mental concomitants (dhammadhātu) arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

b. Detailed and Additional Exposition

565. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of the mind, faculty of vitality (arise).

At that time besides the above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the dhammā which are neither meritorious nor demeritorious.

Neither Meritorious nor Demeritorious

Non-Causative Action Thoughts

Devoid of Root-Causes

Non-Causative Action Mind-Element

(i) Section on Definition of the Dhamma Factors

a. Exposition in Brief

566. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time non-causative-action mind-element, which is neither meritorious nor demeritorious, nor is the resultant (of either meritorious or demeritorious deeds), arises accompanied by equanimity having as its object any sense object such as a visible object ...p... or a tangible object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, equanimity arises, one-pointedness of the mind arises, faculty of the mind arises, faculty of equanimity arises, faculty of vitality arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

(ii) Section on Classified Enumeration of the
Items of Non-Causative-Action Thoughts
which are Neither Meritorious Nor Demeritorious.

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres (āyatana) arise, two elements (dhātus) arise, three nutriments (āhāras) arise, three faculties (indriyas) arise, contact as a single factor arises ...p... one mind-element arises, one sphere of mental concomitants (dhammāyatana) arises, one element of mental concomitants (dhamma dhātu) arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced ...p... These are the dhammā which are neither meritorious nor demeritorious.

b. Detailed and Additional Exposition

567. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of the mind, faculty of vitality (arise).

At that time besides the above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities ...p... These are the dhammā which are neither meritorious nor demeritorious.

**Non-Causative-Action Mind-Consciousness-Element
Accompanied by Pleasure**

(1) Section on Definition of the Dhamma Factors

a. Exposition in Brief

**Non-Causative-Action
Mind-Consciousness-Element**

(Hasituppāda)¹

568. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time non-causative-action mind-consciousness-element, which is neither meritorious nor demeritorious, nor is the resultant (of either meritorious or demeritorious deeds) arises, accompanied by pleasure, having as its object any sense-object such as a visible object ...p... or a mind-object – then at that that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, delightful satisfaction arises, bliss arises, one-pointedness of the mind arises, faculty of endeavour arises, faculty of concentration arises, faculty of mind arises, faculty of pleasure arises, faculty of vitality arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious.

1. When this Non-Causative-Action Mind-Consciousness-Element is devoid of root-causes and is accompanied by pleasure, it is called Hasituppāda, which means the smiling of the Buddha and the Arahats.

b. Detailed Exposition

569. What at that time is contact?

That which at that time is contact, being in contact, full contact, contacting well – this at that time is contact ...p...

570. What at that time is one-pointedness of the mind?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration – this at that time is one-pointedness of the mind.

571. What at that time is the faculty of endeavour?

That which at that time is mental endeavour, riddance of lethargy, exerting harder and harder, endeavouring higher and higher, striving, painstaking zeal, utmost exertion, steadfastness, resoluteness, unfaltering endeavour, having sustained desire to strive, not relinquishing the task, discharging the task well, endeavour as the faculty of endeavour, power of endeavour – this at that time is the faculty of endeavour.

572. What at that time is the faculty of concentration?

That which at that time is stability of mind, steadfastness of mind, absorbed steadfastness of mind, unshakableness, non-distraction, imperturbability, tranquillity of mind, faculty of concentration, power of concentration – this at that time is the faculty of concentration ...p...

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced.

These are the dhammā which are neither meritorious nor demeritorious.

(ii) Section on Classified Enumeration of the
Items of Non-Causative-Action
Mind-Consciousness-Element
Accompanied by Pleasure

a. Exposition in Brief

At that time four aggregates (khandhas) arise, two sense-spheres (āyatanas) arise, two elements (dhātus) arise, three nutriments (āhāras) arise, five faculties (indriyas) arise, contact as a single factor arises ...p... one mind-consciousness-element arises, one sphere of mental concomitants (dhammāyatana) arises, one element of mental concomitants (dhamma dhātu) arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p... .

b. Detailed and Additional Exposition

573. What at that time is the aggregate of volitional activities?

Contact, volition, initial application of the mind, sustained application of the mind, delightful satisfaction, one-pointedness of the mind, faculty of endeavour, faculty of concentration, faculty of vitality.

At that time besides the above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced – this at that time is the aggregate of volitional activities

...p... These are the dhammā which are neither meritorious nor demeritorious.

**Non-Causative-Action Mind-Consciousness-Element
Accompanied by Equanimity**

Non-Causative-Action Mind-Consciousness-Element¹

(1) Section on Definition of the
Dhamma Factors

b. Exposition in Brief

574. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time non-causative-action mind-consciousness-element, which is neither meritorious nor demeritorious, nor is the resultant (of either meritorious or demeritorious deeds) arises accompanied by equanimity, and having as its object any sense object such as a visible object ...p... or a mind-object – then at that time contact arises, sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, equanimity arises, one-pointedness of the mind arises, faculty of endeavour arises, faculty of concentration arises, faculty of the mind arises, faculty of equanimity arises, faculty of vitality arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced.

1. Non-Causative-Action Mind-Consciousness Element. It is a thought process in which any of the six sense-doors including the mind-object can have an impact on the mind-door consciousness and is also called Manodvāra vajjana.

These are the dhammā which are neither meritorious nor demeritorious ...p... .

(ii) Section on Classified Enumeration of the
Items of Non-Causative-Action
Mind-Consciousness-Element
Accompanied by Equanimity.

a. Exposition in Brief.

At that time four aggregates (khandhas) arise, two sense-spheres (āyatanas) arise, two elements (dhātus) arise, three nutriments (āhāras) arise, five faculties (indriyas) arise, contact as a single factor arises ...p... one mind-consciousness-element arises, one sphere of mental concomitants (dhammāyatana) arises, one element of mental concomitants (dhamma dhātu) arises.

At that time (in addition to the above), there are other incorporeal dhammā which are causally produced. These are the dhammā which are neither meritorious nor demeritorious ...p...

b. Detailed and Additional Exposition

575. What at that time is the aggregate of volitional activities?

(At that time) contact, volition, initial application of the mind, sustained application of the mind, one-pointedness of the mind, faculty of endeavour, faculty of concentration, faculty of vitality (arises).

At that time besides the above, and apart from the aggregates of sensation, perception and consciousness, there are other incorporeal dhammā which are causally produced, – this at that time is the aggregate of volitional activities

...p... These are the dhamma which are neither meritorious nor demeritorious.

Non-Causative-Action Thoughts with Root-Cause which arise in the Sensuous Sphere

Main Non-Causative-Action Thoughts

576. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time mind-consciousness-element, which is non-causative and is neither meritorious nor demeritorious, nor is the resultant (of either meritorious or demeritorious deeds), arises -

- (1) accompanied by pleasure and associated with knowledge, or
- (2) accompanied by pleasure, associated with knowledge and together with (internal or external) prompting, or
- (3) accompanied by pleasure, but not associated with knowledge, or
- (4) accompanied by pleasure, not associated with knowledge but together with (internal or external) prompting, or
- (5) accompanied by equanimity and associated with knowledge, or
- (6) accompanied by equanimity, associated with knowledge and together with (internal or external) prompting, or
- (7) accompanied by equanimity, but not associated with knowledge, or

- (8) accompanied by equanimity, not associated with knowledge, but together with (internal or external) prompting,

and having as its object any sense-object such as a visible object ...p... or a mind-object – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious ...p... Absence of greed (alobha) which is the root of dhammā which are neither meritorious nor demeritorious ...p... absence of hatred (adosa) which is the root of dhammā which are neither meritorious nor demeritorious ...p... These are the dhammā which are neither meritorious nor demeritorious.

Non-Causative-Action Thought of the Fine Material Sphere

(First Jhāna)

577. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises Rūpa Jhāna (the mental concentration having to do with fine materiality), which is neither meritorious nor demeritorious, nor is the resultant (of either meritorious or demeritorious deeds) and which is non-causative, just experiencing well-being in the present existence, and by getting detached from sensual pleasures ...p... he achieves and remains in the first jhāna which has an earth device as the object of meditation, – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

(Second Jhāna, etc.)

578. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises Rūpa Jhāna (the mental concentration having to do with fine-materiality), which is neither meritorious nor demeritorious, nor is the resultant (of either meritorious or demeritorious deeds) and which is non-causative action, just experiencing well-being in the present existence, and by getting rid of initial application of the mind and sustained application of the mind ...p... he achieves and remains in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... in the first jhāna ...p... in the fifth jhāna which has an earth device as the object of meditation – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

Non-Causative-Action Thought of the
Non-Material Sphere (Ākāśānañcāyatana Jhāna)

579. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises Arūpa Jhāna (the mental concentration having to do with non-materiality), which is neither meritorious nor demeritorious, nor is the resultant (of either meritorious or demeritorious deeds) and which is non-causative action, just experiencing well being in the present existence, and when by completely transcending all forms of consciousness that turn on corporeality (rūpasaññā), by cessation of all forms of consciousness arising out of contact between the senses and their objects (paṭighasaññā), by not paying attention to other forms of consciousness,

many and varied (nānattasaññā), he achieves and remains in the fourth jhāna characterised by elimination of bliss (sukha) ...p... together with the concept of 'Infinity of Space' – then at that time contact arises ...p... non-distraction arises ...p... . These are the dhammā which are neither meritorious nor demeritorious.

(Viññānañcāyatana Jhāna)

580. What are the dhammā which are neither meritorious nor demeritorious?

What at a certain time one practises Arūpa Jhāna, (the mental concentration having to do with non-materiality), which is neither meritorious nor demeritorious, nor is the resultant (of either meritorious or demeritorious deeds) and which is non-causative action, just experiencing well being in the present existence, and when by having totally gone beyond the concept of 'Infinity of Space', he achieves and remains in the fourth jhāna characterised by elimination of bliss (sukha) ...p... together with the concept of 'Infinity of Consciousness' – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

(Ākiñcaññāyatana Jhāna)

581. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises Arūpa Jhāna, (the mental concentration having to do with non-materiality), which is neither meritorious or demeritorious, nor is the resultant of either meritorious or demeritorious deeds) and which is just non-causative-action, just experiencing well being in the present existence, and when by having totally gone beyond the concept of 'Infinity of Consciousness', he

achieves and remains in the fourth jhāna characterised by elimination of bliss (sukha) ...p... together with the concept of 'Nothingness' – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious.

(Neva-Saññā Nā-Saññāyatana Jhāna)

582. What are the dhammā which are neither meritorious nor demeritorious?

When at a certain time one practises Arūpa Jhāna, (the mental concentration having to do with non-materiality), which is neither meritorious nor demeritorious, nor is the resultant (of either meritorious or demeritorious deeds) and which is non-causative-action, just experiencing well-being in the present existence, and when, by having totally gone beyond the concept of 'Nothingness', he achieves and remains in the fourth jhāna characterised by elimination of bliss (sukha) ...p... together with the concept of 'Neither Consciousness nor Non-Consciousness' (that is without coarse or evident consciousness but not without excessively refined or tenuous consciousness, scarcely discernible) – then at that time contact arises ...p... non-distraction arises ...p... These are the dhammā which are neither meritorious nor demeritorious ...p... Absence of greed (alobha) which is the root of dhammā which are neither meritorious nor demeritorious ...p... absence of hatred (adosa) which is the root of dhammā which are neither meritorious nor demeritorious ...p... absence of bewilderment (amoha) which is the root of dhammā which are neither meritorious nor demeritorious ...p... These are the dhammā which are neither meritorious nor demeritorious.

II. DIVISION CONCERNING CORPOREALITY (*Rūpa Kaṇḍa*)

Dhammā which are Neither Meritorious Nor Demeritorious

583. What are the dhammā which are neither meritorious nor demeritorious?

There are dhammā which are the resultants of meritorious and demeritorious dhammā of the sensuous sphere, the fine material sphere, the non-material sphere, and the Supramundane, which are the Aggregate of Sensation, the Aggregate of Perception, the Aggregate of Volitional Activities, and the Aggregate of Consciousness; there are also dhammā which are neither meritorious nor demeritorious nor are resultants but are non-causative actions; there is also all that is Corporeality; and also the Unconditioned Element (Nibbāna.)

These are the dhammā which are neither meritorious nor demeritorious.

[This paragraph together with the heading immediately above it should have appeared before paragraph 431 in which the Abyakatā dhammā is dealt with for the first time.]

A: Exposition in Brief

Mātikā: List of Different Methods of
Exposition of CorporealityFirst Method (Ekaka): Corporeality Viewed as a
Single Category

584. Of those, what is all that is Corporeality?

There are four primary elements; and also Corporeality dependent on the four Primary Elements. These four Primary Elements and the Corporeality dependent on them are all that is Corporeality.

All that is Corporeality-

- (1) is not a root cause;
- (2) has no root cause;
- (3) is not associated with a root cause;
- (4) is due to a cause;
- (5) is conditioned;
- (6) is corporeality;
- (7) is mundane;
- (8) is an object (favourable to the arising) of defilements that befuddle the mind;
- (9) is an object (favourable to the arising) of fetters;
- (10) is an object (favourable to the arising) of bonds;
- (11) is an object (favourable to the arising) of whirlpools;

- (12) is an object (favourable to the arising) of yokes;
- (13) is an object (favourable to the arising) of hindrances;
- (14) is an object of misconception;
- (15) is an object (favourable to the arising) of Clinging;
- (16) is an object (favourable to the arising) of defilements;
- (17) is neither meritorious nor demeritorious;
- (18) does not attend to object;
- (19) is not mental concomitant;
- (20) is not associated with mind;
- (21) is not a resultant nor that which causes resultants;
- (22) is not defiled but is an object (favourable to the arising) of defilements;
- (23) is neither with initial application of the mind nor with sustained application of the mind;
- (24) does not have initial application of the mind nor does have only sustained application of the mind;
- (25) is without both initial application of the mind and sustained application of the mind;
- (26) does not arise together with delightful satisfaction;
- (27) does not arise together with happiness;

- (28) does not arise together with equanimity;
- (29) is neither eliminated by Sotāpatti magga nor by the three higher maggas;
- (30) is not with root cause eliminated by Sotāpatti magga or by the three higher maggas;
- (31) neither leads to rebirth and death nor to the realization of Nibbāna;
- (32) is neither the mental properties of ariyas still training themselves for arahatship nor of ariyas who have completed training themselves and have attained arahatship;
- (33) has limited efficacy;
- (34) pertains to the sensuous sphere;
- (35) does not pertain to the fine Material Sphere;
- (36) does not pertain to the Non-material Sphere;
- (37) is included in the mundane;
- (38) is not Supramundane;
- (39) does not unfailingly produce results;
- (40) does not lead to liberation;
- (41) can be known by six kinds of consciousness while in existence;
- (42) is subject to impermanence;
- (43) is subject to ageing and decay.

Thus is Corporeality enumerated in single categories.

Second Method (Duka): Counting of Corporeality in Two Categories in 104 Sets

(Figures in brackets in this method and the following methods after each category contained in the Exposition in Brief refer to the paragraphs containing Exposition in Detail in the Division Concerning Corporeality.)

(a) Fourteen Miscellaneous Dyads

1. (i) There is dependent Corporeality; (596,645)
(ii) There is Non-dependent Corporeality; (646,651)
2. (i) There is Corporeality which is the result of previous deeds attended by Craving and wrong view; (652)
(ii) There is Corporeality which is not the result of previous deeds attended by Craving and wrong view; (653)
3. (i) There is Corporeality which is the result of previous deeds attended by Craving and wrong view and is also an object of Clinging; (654)
(ii) There is Corporeality which is not the result of previous deeds attended by Craving and wrong view but is only an object of Clinging; (655)
4. (i) There is Corporeality which is visible; (656)
(ii) There is Corporeality which is not visible; (657)

5. (i) There is Corporeality with impingement; (658)
- (ii) There is Corporeality without impingement; (659)
6. (i) There is Corporeality which is a faculty; (660)
- (ii) There is Corporeality which is not a faculty; (661)
7. (i) There is Corporeality which is a Primary Element; (662)
- (ii) There is Corporeality which is not a Primary Element; (663)
8. (i) There is Corporeality which is bodily intimation; (664)
- (ii) There is Corporeality which is not bodily intimation; (665)
9. (i) There is Corporeality caused by mind; (666)
- (ii) There is Corporeality not caused by mind; (667)
10. (i) There is Corporeality which arises together with mind; (668)
- (ii) There is Corporeality which does not arise together with mind; (669)
11. (i) There is Corporeality which always accompanies mind; (670)
- (ii) There is Corporeality which never accompanies mind; (671)

12. (i) There is Corporeality which arises internally;
(672)
- (ii) There is Corporeality which arises
externally; (673)
13. (i) There is Corporeality which is gross; (674)
- (ii) There is Corporeality which is subtle;
(675)
14. (i) There is Corporeality which is distant;
(676)
- (ii) There is Corporeality which is near; (677)

(b) Twenty-five Dyads Concerning Bases

[A detailed numbering system of each Dyad and Triad is provided for a clear reading of the text in the Exposition in Brief. The same system is used together with appropriate headings in the Detailed Exposition.]

1. (i) There is Corporeality which is the base
of Contact associated with Eye-
consciousness; (678)
- (ii) There is Corporeality which is not the
base of Contact associated with Eye-
consciousness; (679)
2. (i) There is Corporeality which is the base
of Sensation caused by Contact associated
with Eye-consciousness; (680)
- ...p... (681)
3. ... of Preception ...p...
4. ... of Volition ...

5. (i) There is Corporeality which is the base of Eye-consciousness;
- (ii) There is Corporeality which is not the base of Eye-consciousness;
- 6-10. There is Corporeality which is the base of Contact associated with Ear-consciousness; ...p... (Repeat as 1 to 5 above)
- 11-15. ... base of Contact associated with Nose-consciousness ...p... (Repeat as 1 to 5 above)
- 16-20. ... base of Contact associated with Tongue-consciousness ...p... (Repeat as 1 to 5 above)
21. (i) There is Corporeality which is the base of Contact associated with Body-consciousness; (682)
- (ii) There is Corporeality which is not the base of Contact associated with Body-consciousness; (683)
22. (i) There is Corporeality which is the base of Sensation caused by Contact associated with Body-consciousness; ...p... (684)
23. ... of Perception ...
...p...
24. ... of Volition ...
...p...
25. (i) There is Corporeality which is the base of Body-consciousness;

- (ii) There is Corporeality which is not the base of Body-consciousness; (685)

(c) Twenty-Five Dyads Concerning Sense-Objects

1. (i) There is Corporeality which is the Sense-object of Contact associated with Eye-consciousness; (686)
 - (ii) There is Corporeality which is not the Sense object of Contact associated with Eye-consciousness; (687)
2. (i) There is Corporeality which is the Sense-object of Sensation caused by Contact associated with Eye-consciousness; (688)
 - (ii) ...p...
3. ... of Perception ...
 - ...p...
4. ... of Volition ...
 - ...p...
5. (i) There is Corporeality which is the Sense-object of Eye-consciousness;
 - (ii) There is Corporeality which is not the Sense- object of Eye-consciousness;
- 6-10. There is Corporeality which is the Sense-object of Contact associated with Ear-consciousness;
 - ...p... (Repeat as 1 to 5 above)

- 11-15. ... Sense-object of Contact associated with
Nose-consciousness ...p... (Repeat as 1 to
5 above)
- 16-20. ... Sense-object of Contact associated with
Tongue-consciousness ...p... (Repeat as 1
to 5 above)
21. (i) There is Corporeality which is the Sense -
object of Contact associated with Body -
consciousness; (690)
- (ii) There is Corporeality which is not the
Sense-object of Contact associated with
Body-consciousness; (619)
22. There is Corporeality which is the Sense-
object of Sensation caused by contact
associated with Body-consciousness;
...p...
23. ... of Perception ...
...p...
24. ... of Volition ...
...p...
25. (i) There is Corporeality which is the Sense-
-object of Body-consciousness;
- (ii) There is Corporeality which is not the
Sense-object of Body-consciousness;
- (d) Ten Dyads Concerning Sense-bases
1. (i) There is Corporeality which is the Sense-
base of Eye-consciousness; (694)

- (ii) There is Corporeality which is not the Sense-base of Eye-consciousness; (695)
- 2. (i) There is Corporeality which is the Sense-base of Eye-consciousness;
- (ii) ...p...
- 3. (i) There is Corporeality which is the Sense-base of Nose-consciousness;
- (ii) ...p...
- 4. (i) There is Corporeality which is the Sense-base of Tongue-consciousness;
- (ii) ...p...
- 5. (i) There is Corporeality which is the Sense-base of Body-consciousness;
- (ii) There is Corporeality which is not the Sense-base of Body-consciousness;
- 6. (i) There is Corporeality which is a visible object (that causes the arising of Eye-consciousness); (698)
- (ii) There is Corporeality which is not a visible object (that causes the arising of Eye-consciousness); (699)
- 7. (i) There is Corporeality which is a sound (that causes the arising of Ear-consciousness);
- (ii) ...p...
- 8. (i) There is Corporeality which is an odour (that causes the arising of Nose-consciousness);

- (ii) ...p...
- 9. (i) There is Corporeality which is a taste (that causes the arising of Tongue-consciousness);
- (ii) ...p...
- 10. (i) There is Corporeality which is a tangible (that causes the arising of Body-consciousness); (700)
- (ii) There is Corporeality which is not a tangible object (that causes the arising of Body-consciousness); (701)

(e) Ten Dyads Concerning Elements

- 1. (i) There is Corporeality which is Eye-element; (702)
- (ii) There is Corporeality which is not Eye-element; (703)
- 2. (i) There is Corporeality which is Ear-element;
- (ii) ...p...
- 3. (i) There is Corporeality which is Nose-element;
- (ii) ...p...
- 4. (i) There is Corporeality which is Tongue-element;
- (ii) ...p...
- 5. (i) There is Corporeality which is Body-element; (704)

- (ii) There is Corporeality which is not Body-element; (705)
- 6. (i) There is Corporeality which is the Element of visible object; (706)
- (ii) There is Corporeality which is not an Element of visible object; (707)
- 7. (i) There is Corporeality which is the Element of sound;
- (ii) ...p...
- 8. (i) There is Corporeality which is the Element of odour;
- (ii) ...p...
- 9. (i) There is Corporeality which is the Element of taste;
- (ii) ...p...
- 10. (i) There is Corporeality which is the Element of tangible object; (708)
- (ii) There is Corporeality which is not an Element of tangible object; (709)

(f) Eight Dyads Concerning Faculties

- 1. (i) There is Corporeality which is the Eye-faculty; (710)
- (ii) There is Corporeality which is not the Eye-faculty; (711)
- 2. (i) There is Corporeality which is the Ear-faculty;
- (ii) ...p...

3. (i) There is Corporeality which is the Nose-faculty;
(ii) ...p...
4. (i) There is Corporeality which is the Tongue-faculty
(ii) ...p...
5. (i) There is Corporeality which is the Body-faculty; (712)
(ii) There is Corporeality which is not the Body-faculty; (713)
6. (i) There is Corporeality which is the Faculty of femininity; (714)
(ii) There is Corporeality which is not the Faculty of femininity; (715)
7. (i) There is Corporeality which is the Faculty of masculinity; (716)
(ii) There is Corporeality which is not the Faculty of masculinity; (717)
8. (i) There is Corporeality which is the Faculty of vitality; (718)
(ii) There is Corporeality which is not the Faculty of vitality; (719)

(g) Twelve Dyads Concerning Subtle Corporeality

1. (i) There is Corporeality which is bodily intimation; (720)
(ii) There is Corporeality which is not bodily intimation; (721)

2. (i) There is Corporeality which is vocal intimation; (722)
(ii) There is Corporeality which is not vocal intimation; (723)
3. (i) There is Corporeality which is the Element of Space; (724)
(ii) There is Corporeality which is not the Element of Space; (725)
4. (i) There is Corporeality which is the Element of Cohesion; (726)
(ii) There is Corporeality which is not the Element of Cohesion; (727)
5. (i) There is Corporeality which is quickness of Corporeality; (728)
(ii) There is Corporeality which is not quickness of Corporeality;
6. (i) There is Corporeality which is malleability of Corporeality; (730)
(ii) There is Corporeality which is not malleability of Corporeality; (731)
7. (i) There is Corporeality which is preparedness of Corporeality for good action; (732)
(ii) There is Corporeality which is not preparedness of Corporeality for good action; (733)
8. (i) There is Corporeality which arises at the beginning of conception; (734)

- (ii) There is Corporeality which is not at the stage of the beginning of conception; (735)
- 9. (i) There is Corporeality which is the continued development of Corporeality; (736)
- (ii) There is Corporeality which is not at the stage of continued development of Corporeality; (737)
- 10. (i) There is Corporeality which is at the stage of ageing and decay; (738)
- (ii) There is Corporeality which is not at the stage of ageing and decay; (739)
- 11. (i) There is Corporeality which is at the stage of dissolution; (740)
- (ii) There is Corporeality which is not at the stage of dissolution; (741)
- 12. (i) There is Corporeality which is nutriment derived from gross or fine food; (742)
- (ii) There is Corporeality which is not nutriment derived from gross or fine food; (743)

Thus is Corporeality enumerated in two categories.

END OF THE SECOND METHOD

Third Method (Tika): Counting of Corporeality in three Categories in 103 Sets

(a) Thirteen Miscellaneous Triads

585. 1. (i) There is Internal Dependent Corporeality;
(744)
- (ii) There is External Dependent Corporeality;
(745)
- (iii) There is External Non-dependent
Corporeality; (746)
2. (i) There is Internal Corporeality born of
kamma;* (747)
- (ii) There is External Corporeality born of
kamma; (748)
- (iii) There is External Corporeality not born of
kamma; (749)
3. (i) There is Internal Corporeality which is
kamma-born as well as an object of
Clinging; (750)
- (ii) There is External Corporeality which is
kamma-born as well as an object of
Clinging; (751)
- (iii) There is External Corporeality which is
not kamma-born but is an object of
Clinging; (752)

* In Upādiṇṇa Tika we have given the interpretative rendering of Upādiṇṇa, according to the Commentary. Here for the same term we use Kammaja rūpa. 'born of kamma' or 'kamma-born', for the sake of brevity.

4. (i) There is Internal Non-visible Corporeality; (753)
(ii) There is External Visible Corporeality; (754)
(iii) There is External Non-visible Corporeality; (755)
5. (i) There is Internal Corporeality with impingement; (756)
(ii) There is External Corporeality with impingement; (757)
(iii) There is External Corporeality without impingement; (758)
6. (i) There is Internal Corporeality which is a faculty; (759)
(ii) There is External Corporeality which is a faculty; (760)
(iii) There is External Corporeality which is not a faculty; (761)
7. (i) There is Internal Corporeality which is not a Primary Element; (762)
(ii) There is External Corporeality which is a Primary Element; (763)
(iii) There is External Corporeality which is not a Primary Element; (764)
8. (i) There is Internal Corporeality which is not intimation by physical expression; (765)
(ii) There is External Corporeality which is intimation by physical expression; (766)

- (iii) There is External Corporeality which is not intimation by physical expression; (767)
- 9. (i) There is Internal Corporeality which is not caused by mind; (768)
- (ii) There is External Corporeality which is caused by mind; (769)
- (iii) There is External Corporeality which is not caused by mind; (770)
- 10. (i) There is Internal Corporeality which does not arise together with mind; (771)
- (ii) There is External Corporeality which arises together with mind; (772)
- (iii) There is External Corporeality which does not arise together with mind; (773)
- 11. (i) There is Internal Corporeality which never accompanies mind; (774)
- (iii) There is External Corporeality which always accompanies mind; (775)
- (iii) There is External Corporeality which never accompanies mind; (776)
- 12. (i) There is Internal Corporeality which is gross; (777)
- (ii) There is External Corporeality which is gross; (778)
- (iii) There is External Corporeality which is subtle; (779)
- 13. (i) There is Internal Corporeality which is near; (780)

(ii) There is External Corporeality which is distant; (781)

(iii) There is External Corporeality which is near; (782)

(b) Twenty-Five Triads Concerning Bases

1. (i) There is External Corporeality which is not the base of Contact associated with Eye-consciousness; (783)

(ii) There is Internal Corporeality which is the base of Contact associated with Eye-consciousness; (784)

(iii) There is Internal Corporeality which is not the base of Contact associated with Eye-consciousness; (785)

2. (i) There is External Corporeality which is not the base of Sensation caused by Contact associated with Eye-consciousness; (786)

(ii) ...p...; (787)

(iii) ...p...; (788)

3. (i) ... of Perception ...p... (789)

...p...

...p...

4. (i) ... of Volition ...p...

...p...

...p...

5. (i) There is External Corporeality which is not the base of Eye-consciousness; (786)

- (ii) There is Internal Corporeality which is the base of Eye-consciousness; (787)
- (iii) There is Internal Corporeality which is not the base of Eye-consciousness; (788)
- 6-10. There is External Corporeality which is not the base of Contact associated with Ear-consciousness; ...p... (Repeat as 1 to 5 above)
- 11-15. ... External Corporeality which is not the base of Contact associated with Nose-consciousness; ...p... (Repeat as 1 to 5 above)
- 16-20. ... External Corporeality which is not the base of Contact associated with Tongue-consciousness; ...p... (Repeat as 1 to 5 above)
- 21. (i) There is External Corporeality which is not the base of Contact associated with Body-consciousness; (789)
- (ii) There is Internal Corporeality which is the base of Contact associated with Body-consciousness; (790)
- (iii) There is Internal Corporeality which is not the base of Contact associated with Body-consciousness; (791)
- 22. (i) There is External Corporeality which is not the base of Sensation caused by Contact associated with Body-consciousness; (792)

...p...

...p...

23. (i) ... of Perception ...

...p...

...p...

24. (i) ... of Volition ...

...p...

...p...

25. (i) There is External Corporeality which is not the base of Body-consciousness; (792)

(ii) There is Internal Corporeality which is the base of Body-consciousness; (793)

(iii) There is Internal Corporeality which is not the base of Body-consciousness; (794)

(c) Twenty-Five Triads Concerning Sense-objects

1. (i) There is Internal Corporeality which is not the Sense-object of Contact associated with Eye-consciousness; (795)

(ii) There is External Corporeality which is the Sense-object of Contact associated with Eye-consciousness; (796)

(iii) There is External Corporeality which is not the Sense-object of Contact associated with Eye-consciousness; (796)

2. (i) There is Internal Corporeality which is not the Sense-object of Sensation caused by Contact associated with Eye-consciousness;

...p...

...p...

3. (i) ... of Perception ...

...p...

...p...

4. (i) ... of Volition ...

...p...

...p...

5. (i) There is Internal Corporeality which is not the Sense-object of Eye-consciousness; (798)

(ii) There is External Corporeality which is the Sense-object of Eye-consciousness; (799)

(iii) There is External Corporeality which is not the Sense-object of Eye-consciousness; (800)

6-10. There is Internal Corporeality which is not the Sense-object of Contact associated with Ear-consciousness; ...p... (Repeat as 1 to 5 above)

11-15. ... Internal Corporeality which is not the Sense object of Contact associated with Nose-consciousness; ...p... (Repeat as 1 to 5 above)

16-20. ... Internal Corporeality which is not the Sense-object of contact associated with Tongue-consciousness; ...p... (Repeat as 1 to 5 above)

21. (i) There is Internal Corporeality which is not the Sense-object of Contact associated with Body-consciousness; (801)
- (ii) There is External Corporeality which is the Sense-object of Contact associated with Body-consciousness; (802)
- (iii) There is External Corporeality which is not the Sense-object of Contact associated with Body-consciousness; (803)
22. (i) There is Internal Corporeality which is not the Sense-object of Sensation caused by Contact associated with Body-consciousness;
...p...
...p...
23. (i) ... of Perception ...
...p...
...p...
24. (i) ... of Volition ...
...p...
...p...
25. (i) There is Internal Corporeality which is not the Sense-object of Body-consciousness; (804)
- (ii) There is External Corporeality which is the Sense-object of Body-consciousness; (805)

- (iii) There is External Corporeality which is not the Sense-object of Body-consciousness; (806)

(d) Ten Triads Concerning Sense-bases

1. (i) There is External Corporeality which is not the Sense-base of Eye-consciousness; (807)
 - (ii) There is Internal Corporeality which is the Sense-base of Eye-consciousness; (808)
 - (iii) There is External Corporeality which is not the Sense-base of Eye-consciousness; (809)
2. (i) There is External Corporeality which is not the Sense-base of Ear-consciousness;
 - ...p...
 - ...p...
3. (i) There is External Corporeality which is not the Sense-base of Nose-consciousness;
 - ...p...
 - ...p...
4. (i) There is External Corporeality which is not the Sense-base of Tongue-consciousness;
 - ...p...
 - ...p...
5. (i) There is External Corporeality which is not the Sense-base of Body-consciousness; (810)

- (ii) There is Internal Corporeality which is the Sense-base of Body-consciousness; (811)
 - (iii) There is Internal Corporeality which is not the Sense-base of Body-consciousness; (812)
6. (i) There is Internal Corporeality which is not a visible object (that causes the arising of Eye-consciousness); (813)
- (ii) There is External Corporeality which is a visible object (that causes the arising of Eye-consciousness); (814)
 - (iii) There is External Corporeality which is not a visible object (that causes the arising of Eye-consciousness); (815)
7. (i) There is Internal Corporeality which is not a sound (that causes the arising of Ear-consciousness);
- ...p...
- ...p...
8. (i) There is Internal Corporeality which is not an odour (that causes the arising of Nose-consciousness);
- ...p...
- ...p...
9. (i) There is Internal Corporeality which is not taste (that causes the arising of Tongue-consciousness);

10. (i) There is Internal Corporeality which is not a tangible object (that causes the arising of Body-consciousness); (816)
- (ii) There is External Corporeality which is a tangible object (that causes the arising of Body-consciousness); (817)
- (iii) There is External Corporeality which is not a tangible object (that causes the arising of Body-consciousness); (818)
- (e) Ten Triads Concerning Elements
1. (i) There is External Corporeality which is not Eye-element; (819)
- (ii) There is Internal Corporeality which is Eye-element; (820)
- (iii) There is Internal Corporeality which is not Eye-element (821)
2. (i) There is External Corporeality which is not Ear-element ;
- ...p...
- ...p...
3. (i) There is External Corporeality which is not Nose-element;
- ...p...
- ...p...
4. (i) There is External Corporeality which is not Tongue-element; (822)

5. (i) There is External Corporeality which is not Body-element (822)
- (ii) There is Internal Corporeality which is Body-element; (823)
- (iii) There is Internal Corporeality which is not Body-element; (824)
6. (i) There is Internal Corporeality which is not the Element of visible object; (825)
- (ii) There is External Corporeality which is the Element of visible object; (826)
- (iii) There is Internal Corporeality which is not the Element of visible object; (827)
7. (i) There is Internal Corporeality which is not the Element of sound;
 ...p...
 ...p...
8. (i) There is Internal Corporeality which is not the Element of odour;
 ...p...
 ...p...
9. (i) There is Internal Corporeality which is not the Element of taste;
 ...p...
 ...p...
10. (i) There is Internal Corporeality which is not the Element of tangible object; (828)

(ii) There is External Corporeality which is the Element of tangible object; (829)

(iii) There is External Corporeality which is not the Element of tangible object; (830)

(f) Eight Triads Concerning Faculties

1. (i) There is External Corporeality which is not Eye-faculty; (831)

(ii) There is Internal Corporeality which is Eye-faculty; (832)

(iii) There is Internal Corporeality which is not Eye-faculty; (833)

2. (i) There is External Corporeality which is not Ear-faculty;

...p...

...p...

3. (i) There is External Corporeality which is not Nose-faculty;

...p...

...p...

4. (i) There is External Corporeality which is not Tongue-faculty;

...p...

...p...

5. (i) There is External Corporeality which is not Body-faculty; (834)

(ii) There is Internal Corporeality which is Body-faculty; (835)

- (iii) There is Internal Corporeality which is not Body-faculty; (836)
- 6. (i) There is Internal Corporeality which is not the Faculty of femininity; (837)
- (ii) There is External Corporeality which is the Faculty of femininity; (838)
- (iii) There is External Corporeality which is not the Faculty of femininity; (839)
- 7. (i) There is Internal Corporeality which is not the Faculty of masculinity; (840)
- (ii) There is External Corporeality which is the Faculty of masculinity; (841)
- (iii) There is External Corporeality which is not the Faculty of masculinity; (842)
- 8. (i) There is Internal Corporeality which is not Faculty of vitality; (843)
- (ii) There is External Corporeality which is the Faculty of vitality; (844)
- (iii) There is External Corporeality which is not the Faculty of vitality; (845)

NTOE: In the Rūpa Kaṇḍa concerning the Triads of Sense-bases, Elements, and Faculty, only the Sensitivity of the Eye, the Sensitivity of the Ear, the Sensitivity of the Nose, the Sensitivity of the Tongue, and the Sensitivity of the Body are Internal Corporeality. All other Corporeality are External.

(g) Twelve Triads Concerning
Subtle Corporeality

1. (i) There is Internal Corporeality which is not
bodily intimation; (846)
(ii) There is External Corporeality which is
bodily intimation; (847)
(iii) There is External Corporeality which is
not bodily intimation; (848)
2. (i) There is Internal Corporeality which is
not vocal intimation; (849)
(ii) There is External Corporeality which is
vocal intimation; (850)
(iii) There is External Corporeality which is
not vocal intimation; (851)
3. (i) There is Internal Corporeality which is not
the Element of Space; (852)
(ii) There is External Corporeality which is
the Element of Space; (853)
(iii) There is External Corporeality which is
not the Element of Space; (854)
4. (i) There is Internal Corporeality which is
not the Element of Cohesion; (855)
(ii) There is External Corporeality which is
the Element of Cohesion; (856)
(iii) There is External Corporeality which is
not the Element of Cohesion; (857)
5. (i) There is Internal Corporeality which is
not Quickness of Corporeality; (858)

- (ii) There is External Corporeality which is Quickness of Corporeality; (859)
- (iii) There is External Corporeality which is not Quickness of Corporeality; (860)
- 6. (i) There is Internal Corporeality which is not Malleability of Corporeality; (861)
- (ii) There is External Corporeality which is Malleability of Corporeality; (862)
- (iii) There is External Corporeality which is not Malleability of Corporeality; (863)
- 7. (i) There is Internal Corporeality which is not Preparedness of Corporeality for good action; (864)
- (ii) There is External Corporeality which is Preparedness of Corporeality for good action; (865)
- (iii) There is External Corporeality which is not Preparedness of Corporeality for good action; (866)
- 8. (i) There is Internal Corporeality which is not at the stage of the beginning of Conception; (867)
- (ii) There is External Corporeality which arises at the beginning of Conception; (868)
- (iii) There is External Corporeality which is not at the stage of the beginning of Conception. (869)

9. (i) There is Internal Corporeality which is not at the stage of continued development of the Corporeality which arose at the beginning of Conception; (870)
(ii) There is External Corporeality which is the continued development of the Corporeality which arose at the beginning of Conception; (871)
(iii) There is External Corporeality which is not at the stage of continued development of the Corporeality which arose at the beginning of Conception; (872)
10. (i) There is Internal Corporeality which is not at the stage of ageing and decay; (873)
(ii) There is External Corporeality which is at the stage of ageing and decay; (874)
(iii) There is External Corporeality which is not at the stage of ageing and decay; (875)
11. (i) There is Internal Corporeality which is not at the stage of dissolution; (876)
(ii) There is External Corporeality which is at the stage of dissolution; (877)
(iii) There is External Corporeality which is not at the stage of dissolution; (878)
12. (i) There is Internal Corporeality which is not nutriment derived from gross or fine food; (879)

- (ii) There is External Corporeality which is nutriment derived from gross or fine food; (880)
- (iii) There is External Corporeality which is not nutriment derived from gross or fine food; (881)

Thus is Corporeality enumerated in three categories.

END OF THE THIRD METHOD

Fourth Method (Catukka): Counting of Corporeality in Four Categories in 22 Sets

586. 1. (i) There is dependent Corporeality which is born of Kamma; (882)
- (ii) There is dependent Corporeality which is not born of Kamma; (883)
- (iii) There is non-dependent Corporeality which is born of Kamma; (884)
- (iv) There is non-dependent Corporeality which is not born of Kamma; (885)
2. (i) There is dependent Corporeality which is Kamma-born as well as an object of Clinging; (886)
- (ii) There is dependent Corporeality which is not Kamma-born, but is an object of Clinging; (887)

- (iii) There is non-dependent Corporeality which is Kamma-born as well as an object of Clinging; (888)
 - (iv) There is non-dependent Corporeality which is not Kamma-born, but is an object of Clinging; (889)
3. (i) There is dependent Corporeality which is with impingement; (890)
- (ii) There is dependent Corporeality which is without impingement; (891)
- (iii) There is non-dependent Corporeality which is with impingement; (892)
- (iv) There is non-dependent Corporeality which is without impingement; (893)
4. (i) There is dependent Corporeality which is gross; (894)
- (ii) There is dependent Corporeality which is subtle; (895)
- (iii) There is non-dependent Corporeality which is gross; (896)
- (iv) There is non-dependent Corporeality which is subtle; (897)
5. (i) There is dependent Corporeality which is distant; (898)
- (ii) There is dependent Corporeality which is near; (899)
- (iii) There is non-dependent Corporeality which is distant; (900)

- (iv) There is non-dependent Corporeality which is near; (901)
- 6. (i) There is Kamma-born Corporeality which is visible; (902)
- (ii) There is Kamma-born Corporeality which is not visible; (903)
- (iii) There is Corporeality, not Kamma-born, which is visible; (904)
- (iv) There is Corporeality, not Kamma-born, which is not visible; (905)
- 7. (i) There is Kamma-born Corporeality which is with impingement; (906)
- (ii) There is Kamma-born Corporeality which is without impingement; (907)
- (iii) There is Corporeality, not Kamma-born, which is with impingement; (908)
- (iv) There is Corporeality, not Kamma-born, which is without impingement; (909)
- 8. (i) There is Kamma-born Corporeality which is a Primary Element; (910)
- (ii) There is Kamma-born Corporeality which is not a Primary Element; (911)
- (iii) There is Corporeality, not Kamma-born, which is a Primary Element; (912)
- (iv) There is Corporeality, not Kamma-born, which is not a Primary Element; (913)
- 9. (i) There is Kamma-born Corporeality which is gross; (914)

- (ii) There is Kamma-born Corporeality which is subtle; (915)
 - (iii) There is Corporeality, not Kamma-born, which is gross; (916)
 - (iv) There is Corporeality, not Kamma-born, which is subtle; (917)
10. (i) There is Kamma-born Corporeality which is distant; (918)
- (ii) There is Kamma-born Corporeality which is near; (919)
 - (iii) There is Corporeality, not Kamma-born, which is distant; (920)
 - (iv) There is Corporeality, not Kamma-born, which is near. (921)
11. (i) There is Corporeality, Kamma-born as well as an object of clinging, which is visible; (922)
- (ii) There is Corporeality, Kamma-born as well as an object of clinging, which is not visible; (923)
 - (iii) There is Corporeality, not Kamma-born but an object of Clinging, which is visible; (924)
 - (iv) There is Corporeality, not Kamma-born but an object of Clinging, which is not visible; (925)
12. (i) There is Corporeality, Kamma-born as well as an object of Clinging, which is with impingement; (926)

- (ii) There is Corporeality, Kamma-born as well as an object of Clinging, which is without impingement; (927)
 - (iii) There is Corporeality, not Kamma-born but an object of Clinging, which is with impingement; (928)
 - (iv) There is Corporeality, not Kamma-born but an object of Clinging, which is without impingement. (929)
13. (i) There is Corporeality, Kamma-born as well as an object of Clinging, which is a Primary Element; (930)
- (ii) There is Corporeality, Kamma-born as well as an object of Clinging, which is not a Primary Element; (931)
 - (iii) There is Corporeality, not Kamma-born but an object of Clinging, which is a Primary Element; (932)
 - (iv) There is Corporeality, not Kamma-born but an object of Clinging, which is not a Primary Element; (933)
14. (i) There is Corporeality, Kamma-born as well as an object of clinging, which is gross; (934)
- (ii) There is Corporeality, Kamma-born as well as an object of Clinging, which is subtle; (935)
 - (iii) There is Corporeality, not Kamma-born but an object of Clinging, which is gross; (936)

- (iv) There is Corporeality, not Kamma-born but an object of Clinging, which is subtle; (937)
- 15. (i) There is Corporeality, Kamma-born as well as an object of clinging, which is distant; (938)
- (ii) There is Corporeality, Kamma-born as well as an object of clinging, which is near; (939)
- (iii) There is Corporeality, not Kamma-born but an object of Clinging, which is distant; (940)
- (iv) There is Corporeality, not Kamma-born but an object of Clinging, which is near; (941)
- 16. (i) There is Corporeality with impingement, which is a faculty; (942)
- (ii) There is Corporeality with impingement, which is not a faculty; (943)
- (iii) There is Corporeality without impingement, which is a faculty; (944)
- (iv) There is Corporeality without impingement, which is not a faculty; (945)
- 17. (i) There is Corporeality with impingement, which is a Primary Element; (946)
- (ii) There is Corporeality with impingement, which is not a Primary Element; (947)
- (iii) There is Corporeality without impingement, which is a Primary Element; (948)

- (iv) There is Corporeality without impingement, which is not a Primary Element; (949)
- 18. (i) There is Corporeality which is a faculty and is gross; (950)
- (ii) There is Corporeality which is a faculty and is subtle; (951)
- (iii) There is Corporeality which is not a faculty and is gross; (952)
- (iv) There is Corporeality which is not a faculty and is subtle; (953)
- 19. (i) There is Corporeality which is a faculty and is distant; (954)
- (ii) There is Corporeality which is a faculty and is near; (955)
- (iii) There is Corporeality which is not a faculty and is distant; (956)
- (iv) There is Corporeality which is not a faculty and is near; (957)
- 20. (i) There is Corporeality which is a Primary Element and is gross; (958)
- (ii) There is Corporeality which is a Primary Element and is subtle; (959)
- (iii) There is Corporeality which is not a Primary Element and is gross; (960)
- (iv) There is Corporeality which is not a Primary Element and is subtle; (961)
- 21. (i) There is Corporeality which is a Primary Element and is distant; (962)

- (ii) There is Corporeality which is a Primary Element and is near; (963)
 - (iii) There is Corporeality which is not a Primary Element and is distant; (964)
 - (iv) There is Corporeality which is not a Primary Element and is near; (965)
22. (i) There is Corporeality which can be seen; (966)
- (ii) There is Corporeality which can be heard; (967)
 - (iii) There is Corporeality which can be experienced; (968)
 - (iv) There is Corporeality which can be cognized; (969)

Thus is Corporeality enumerated in four categories.

END OF THE FOURTH METHOD

Fifth Method (Pañcaka): Counting of Corporeality in Five Categories

587.

- (i) There is the Element of Solidity; (967)
- (ii) There is the Element of Cohesion; (968)
- (iii) There is the Element of Heat; (969)
- (iv) There is the Element of Motion; (970) and

- (v) There is Corporeality dependent on these;
(971)

Thus is Corporeality counted in five categories.

END OF THE FIFTH METHOD

Sixth Method (Chakka): Counting of Corporeality in Six Categories

588.

- (i) There is Corporeality cognizable by Eye-consciousness; (972)
- (ii) There is Corporeality cognizable by Ear-consciousness; (972)
- (iii) There is Corporeality cognizable by Nose-consciousness; (972)
- (iv) There is Corporeality cognizable by Tongue-consciousness; (972)
- (v) There is Corporeality cognizable by Body-consciousness; (972) and
- (vi) There is Corporeality cognizable by Mind; (972)

Thus is Corporeality counted in six categories.

END OF THE SIXTH METHOD

**Seventh Method (Sattaka): Counting of
Corporeality in Seven Categories**

589.

- (i) There is Corporeality cognizable by Eye-consciousness; (973)
- (ii) There is Corporeality cognizable by Ear-consciousness; (973)
- (iii) There is Corporeality cognizable by Nose-consciousness; (973)
- (iv) There is Corporeality cognizable by Tongue-consciousness; (973)
- (v) There is Corporeality cognizable by Body-consciousness; (973)
- (vi) There is Corporeality cognizable by Mind-Element; (973) and
- (vii) There is Corporeality cognizable by Mind-consciousness-Element; (973)

Thus is Corporeality counted in seven categories.

END OF THE SEVENTH METHOD

**Eighth Method (Atṭhaka): Counting of Corporeality
in Eight Categories**

590.

- (i) There is Corporeality cognizable by Eye-consciousness; (974)
- (ii) There is Corporeality cognizable by Ear-consciousness; (974)

- (iii) There is Corporeality cognizable by Nose-consciousness; (9734)
- (iv) There is Corporeality cognizable by Tongue-consciousness; (974)
- (v) There is Corporeality with pleasant contact, which is cognizable by Body consciousness; (974)
- (vi) There is Corporeality with unpleasant contact, which is cognizable by Body-consciousness; (974)
- (vii) There is Corporeality cognizable by Mind-Element; (974) and
- (viii) There is Corporeality cognizable by Mind-consciousness-Element; (974)

Thus is Corporeality counted in eight categories.

END OF THE EIGHTH METHOD

Ninth Method (Navaka): Counting of Corporeality in Nine Categories

591.

- (i) There is Corporeality which is the Eye-faculty; (975)
- (ii) There is Corporeality which is the Ear-faculty; (975)
- (iii) There is Corporeality which is the Nose-faculty; (975)
- (iv) There is Corporeality which is the Tongue-faculty; (976)

- (v) There is Corporeality which is the Body-faculty; (976)
- (vi) There is Corporeality which is the Faculty of femininity; (976)
- (vii) There is Corporeality which is the Faculty of masculinity; (976)
- (viii) There is Corporeality which is the Faculty of vitality; (976)
- (ix) There is Corporeality which is not a faculty; (977)

Thus is Corporeality enumerated in nine categories.

END OF THE NINTH METHOD

**Tenth Method (Dasaka): Counting of
Corporeality in Ten Categories**

- (i) There is Corporeality which is the Eye-faculty; (978)
- (ii) There is Corporeality which is the Ear-faculty; (979)
- (iii) There is Corporeality which is the Nose-faculty; (979)
- (iv) There is Corporeality which is the Tongue-faculty; (979)
- (v) There is Corporeality which is the Body-faculty; (979)
- (vi) There is Corporeality which is the Faculty of femininity; (979)

- (vii) There is Corporeality which is the Faculty of masculinity; (979)
- (viii) There is Corporeality which is the Faculty of vitality; (979)
- (ix) There is Corporeality which is not a Faculty and is with impingement; (980)
- (x) There is Corporeality which is not a Faculty and is without impingement; (981)

Thus is Corporeality enumerated in ten categories.

END OF THE TENTH METHOD

Eleventh Method (Ekādasaka): Counting of Corporeality in Eleven Categories

593

- (i) There is Corporeality which is the Sense-base of Eye-consciousness; (982)
- (ii) There is Corporeality which is the Sense-base of Ear-consciousness; (983)
- (iii) There is Corporeality which is the Sense-base of Nose-consciousness; (983)
- (iv) There is Corporeality which is the Sense-base of Tongue-consciousness; (983)
- (v) There is Corporeality which is the Sense-base of Body-consciousness; (983)
- (vi) There is Corporeality which is a visible object (that causes the arising of Eye-consciousness); (983)

- (vii) There is Corporeality which is a sound object (that causes the arising of Ear-consciousness); (983)
- (viii) There is Corporeality which is an odour object (that causes the arising of Nose-consciousness); (983)
- (ix) There is Corporeality which is a taste object (that causes the arising of Tongue-consciousness); (983)
- (x) There is Corporeality which is a tangible object (that causes the arising of Body-consciousness); (983)
- (xi) There is Corporeality which is not visible and is without impingement, and is included in the Corporeality which causes the arising of Mind-consciousness (Subtle Corporeality); (984)

Thus is Corporeality enumerated in eleven categories.

END OF THE ELEVENTH METHOD

END OF EXPOSITION IN BRIEF, MĀTIKA

B: Exposition in Detail

Rūpa Vibhatti: Analysis of Corporeality

First Method (Ekaka): Corporeality Viewed as a Single Category

594. All Corporeality is that.....

- (i) Which is indeed not a root cause;
- (2) Which has indeed no root cause;

- (3) Which is indeed not associated with a root cause;
- (4) Which is indeed due to a cause;
- (5) Which is indeed conditioned;
- (6) Which is indeed corporeality;
- (7) Which is indeed mundane;
- (8) Which is indeed an object (favourable to the arising) of defilements that befuddle the mind;
- (9) Which is indeed an object (favourable to the arising) of fetters;
- (10) Which is indeed an object (favourable to the arising) of bonds;
- (11) Which is indeed an object (favourable to the arising) of whirlpools;
- (12) Which is indeed an object (favourable to the arising) of yokes;
- (13) Which is indeed an object (favourable to the arising) of hindrances;
- (14) Which is indeed an object of misconception;
- (15) Which is indeed an object (favourable to the arising) of Clinging;
- (16) Which is indeed an object (favourable to the arising) of defilements;
- (17) Which is indeed neither meritorious nor demeritorious;
- (18) Which does not indeed attend to object;

- (19) Which is indeed not a mental concomitant;
- (20) Which is indeed not associated with mind;
- (21) Which is indeed not a resultant nor that which causes resultants;
- (22) Which is indeed not defiled but is an object (favourable to the arising) of defilements;
- (23) Which is indeed neither with initial application of the mind nor with sustained application of the mind;
- (24) Which does not indeed have initial application of the mind nor does have only sustained application of the mind;
- (25) Which is indeed without both initial application of the mind and sustained application of the mind;
- (26) Which does not indeed arise together with delightful satisfaction;
- (27) Which does not indeed arise together with happiness;
- (28) Which does not indeed arise together with equanimity;
- (29) Which is indeed neither eliminated by Sotāpatti magga nor by the three higher maggas;
- (30) Which is indeed not with root causes eliminated by Sotāpatti magga nor by the three higher maggas;
- (31) Which neither indeed leads to rebirth and death nor to the realization of Nibbāna;

- (32) Which is indeed neither the mental properties of ariyas still training for arahatship nor of ariyas who have complete training themselves and have attained arahatship.
 - (33) Which has indeed limited efficacy;
 - (34) Which indeed pertains to the Sensuous Sphere;
 - (35) Which does not indeed pertain to the Fine Material Sphere;
 - (36) Which does not indeed pertain to the Non-material Sphere;
 - (37) Which indeed is included in the mundane;
 - (38) Which indeed is not supramundane;
 - (39) Which does not indeed unfailingly produce results;
 - (40) Which does not indeed lead to liberation;
 - (41) Which can be known by six kinds of consciousness while in existence;
 - (42) Which is indeed subject to impermanence;
 - (43) Which is indeed subject to ageing and decay.
- Thus is Corporeality enumerated in single categories.

END OF THE FIRST METHOD

Second Method (Duka): Counting of Corporeality in Two Categories

(a) Fourteen Miscellaneous Dyads

(i) Dependent Corporeality

595. What is dependent Corporeality?

There is the Corporeality—

- (1) Which is the Sense-base of Eye-consciousness;
- (2) Which is the Sense-base of Ear-consciousness;
- (3) Which is the Sense-base of Nose-consciousness;
- (4) Which is the Sense-base of Tongue-consciousness;
- (5) Which is the Sense-base of Body-consciousness;
- (6) Which is a visible object (that causes the arising of Eye-consciousness);
- (7) Which is a sound (that causes the arising of Ear-consciousness);
- (8) Which is an odour (that causes the arising of Nose-consciousness);
- (9) Which is a taste (that causes the arising of Tongue-consciousness);
- (10) Which is the Faculty of femininity;
- (11) Which is the Faculty of masculinity;
- (12) Which is the Faculty of vitality;
- (13) Which is the bodily intimation;
- (14) Which is vocal intimation;
- (15) Which is the Element of Space;

- (16) Which is quickness of Corporeality;
- (17) Which is malleability of Corporeality;
- (18) Which is Preparedness of Corporeality for good action;
- (19) Which is Corporeality which arises at the beginning of conception;
- (20) Which is Corporeality which is the continued development of the Corporeality which arose at the beginning of conception;
- (21) Which is Corporeality at the stage of ageing and decay;
- (22) Which is Corporeality at the stage of dissolution;
- (23) Which is nutriment derived from gross or fine food;

(All the above Corporeality are dependent Corporeality.)

1. Sense-base of Eye-consciousness

596. (i) What is the Corporeality which is the Sense-base of Eye-consciousness?

‘The eye’ means the Corporeality which is the Sense-base of Eye-consciousness, i.e., Eye-sensitivity dependent on the four Primary Elements. This eye-sensitivity forms part of the body, is not visible, and arises with impingement.

With this Eye-sensitivity which is not visible and which arises with impingement, one saw, sees, will see, and may see a visible object which is visible and which arises with impingement.

This Corporeality of Eye-sensitivity is also known as the eye, also as the Sense-base of Eye-consciousness, also as Eye-faculty, also as the 'the world'¹, also as 'a door'², also as 'the ocean'³, also as the unblemished⁴, also as 'the field'⁵, also as 'the base'⁶, also as 'the guide'⁷, also as 'the conductor'⁸, also as 'the hither shore'⁹, also as 'the empty village'¹⁰.

This is the Corporeality which is the Sense-base of Eye-consciousness.

597. (ii) What is the Corporeality which is the Sense-base of Eye-consciousness?

'The eye' means the Corporeality of Eye-sensitivity which is dependent on the four Primary Elements. This

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1. the world, *loka*: because of its nature of arising and dissolution.
 2. a door, *dvāra*: because it leads to the arising of mental phenomena such as Contact.
 3. the ocean, *samudda*: because as the ocean is never filled, so also the eye is never satiated with seeing visible objects.
 4. the unblemished, *pandara*: because it is free of defilements.
 5. the field, *khetta*: because it is where mental phenomena such as Contact arise.
 6. the base, *vatthu*: because it is the basis on which mental phenomena such as Contact arise.
 7. the guide, *netta*: because it guides the body along.
 8. the conductor, *nayana*: because it conducts the body along safely.
 9. the hither shore, *orimatīra*: because it forms part of the body which pertains to this side of the river of saṁsāra; the other shore is Nibbāna where there are no Khandha aggregates.
 10. the empty village, *suññogāma*: because it is just like a deserted village which is ownerless: it belongs to no particular mental phenomena; mental phenomena arise there and vanish there.

Eye-sensitivity forms part of the body, is not visible, and arises with impingement.

On this Eye-sensitivity which is not visible and which arises with impingement, the visible object which is visible and which arises with impingement impinged, impinges, will impinge, and may impinge.

This Corporeality of Eye-sensitivity is also known as the Eye, also as the Sense-base of Eye-consciousness, also as Eye-element, also as Eye-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as 'the guide', also as 'the conductor', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of Eye-consciousness.

598. (iii) what is the Corporeality which is the Sense-base of Eye-consciousness?

'The eye means the Corporeality of Eye-sensitivity which is dependent on the four Primary Elements. This Eye-sensitivity forms part of the body, is not visible, and arises with impingement.

This Eye-sensitivity which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge on a visible object which is visible and which arises with impingement.

This Corporeality of Eye-sensitivity is also known as the eye, also as the Sense-base of Eye-consciousness, also as Eye-element, also as Eye-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as

‘the guide’, also as ‘the conductor’, also as ‘the hither shore’, also as ‘the empty village’.

This is the Corporeality which is the Sense-base of Eye-consciousness.

599. (iv) What is the Corporeality which is the Sense-base of Eye-consciousness?

‘The eye’ means the Corporeality of Eye-sensitivity which is dependent on the four Primary Elements. This Eye-sensitivity forms part of the body, is not visible, and arises with impingement.

Dependent on the Eye-sensitivity and caused by visible object, Contact associated with Eye-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Eye-sensitivity and caused by a visible object, Sensation caused by Contact associated with Eye-consciousness ...p... Perception ...p... Volition ...p... Eye-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Eye-sensitivity and with a visible objects as its object, Contact associated with Eye-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Eye-sensitivity and with a visible objects as its object, Sensation caused by Contact associated with Eye-consciousness ...p... Perception ...p... Volition ...p... Eye-consciousness arose, arises, will arise, and may arise.

This Corporeality of Eye-sensitivity is also known as the Eye, also as the Sense-base of Eye-consciousness, also as Eye-element, also as Eye-faculty, also as ‘the world’, also as ‘a door’, also as ‘the ocean’, also as ‘the unblemished’,

also as 'the field', also as 'the base', also as the 'the guide', also as 'the conductor', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of Eye-consciousness.

2. Sense-base of Ear-consciousness

600. (i) What is the Corporeality which is the Sense-base of Ear-consciousness?

'The ear' means the Corporeality which is the Sense-base of Ear-consciousness, i.e., Ear-sensitivity which is dependent on the four Primary Elements. This Ear-sensitivity forms part of the body, is not visible, and arises with impingement.

With this Ear-sensitivity which is not visible and which arises with impingement, one heard, hears, will hear, and may hear a sound which is not visible and which arises with impingement.

This Corporeality of Ear-sensitivity is also known as the ear, also as the Sense-base of Ear-consciousness, also as Ear-element, also as Ear-faculty, also as 'the world', also as 'a door', also as 'the ocean'¹, also as 'the unblemished', also as 'the field', also as 'the base', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of Ear-consciousness.

1. the ocean: because as the oceans is never filled, so also the ear is never satiated with hearing sounds.

601. (ii) What is the Corporeality which is the Sense-base of Ear-consciousness?

‘The ear’ means the Corporeality of Ear-sensitivity which is dependent on the four Primary Elements. This Ear-sensitivity forms part of the body, is not visible, and arises with impingement.

On this Ear-sensitivity which is not visible and which arises with impingement sound which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge.

This Corporeality of Ear-sensitivity is also known as the ear, also as the Sense-base of Ear-consciousness, also as Ear-element, also as Ear-faculty, which is the Faculty of hearing, also as ‘the world’, also as ‘a door’, also as ‘the ocean’, also as ‘the unblemished’, also as ‘the field’, also as ‘the base’, also as ‘the hither shore’, also as ‘the empty village’.

This is the Corporeality which is the Sense-base of Ear-consciousness.

602. (iii) What is the Corporeality which is the Sense-base of Ear-consciousness?

‘The ear’ means the Corporeality of Ear-sensitivity which is dependent on the four Primary Elements. This Ear-sensitivity forms part of the body, is not visible, and arises with impingement.

This Ear-sensitivity which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge on a sound which is not visible and which arises with impingement.

This Corporeality of Ear-sensitivity is also known as the ear, also as the Sense-base of Ear-consciousness, also as Ear-element, also as Ear-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of Ear-consciousness.

603. (iv) What is the Corporeality which is the Sense-base of Ear-consciousness?

'The ear' means the Corporeality of Ear-sensitivity which is dependent on the four Primary Elements. This Ear-sensitivity forms part of the body, is not visible, and arises with impingement.

Dependent on the Ear-sensitivity and caused by a sound, Contact associated with Ear-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Ear-sensitivity and caused by a sound, Sensation caused by Contact associated with Ear-consciousness ...p... Perception ...p... Volition ...p... Ear-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Ear-sensitivity and with a sound as its object, Contact associated with Ear-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Ear-sensitivity and with a sound as its object, Sensation caused by Contact associated with Ear-consciousness ...p... Perception ...p... Volition ...p... Ear-consciousness arose, arises, will arise, and may arise.

This Corporeality of Ear-sensitivity is also known as the ear, also as the Sense-base of Ear-consciousness, also

as Ear-element, also as Ear-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of Ear-consciousness.

3. Sense-base of Nose-consciousness

604. (i) What is the Corporeality which is the Sense-base of Nose-consciousness?

'The nose' means the Corporeality which is the Sense-base of Nose-consciousness, i.e., Nose-sensitivity which is dependent on the four the Primary Elements. This Nose-sensitivity forms part of the body, is not visible, and arises with impingement.

With this Nose-sensitivity which is not visible and which arises with impingement, one smells, will smell, and may smell an odour which is not visible and which arises with impingement.

This Corporeality of Nose-sensitivity is also known as the nose, also as the Sense-base of Nose-consciousness, also as Nose-element, also as Nose-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of Nose-consciousness.

605. (ii) What is the Corporeality which is the Sense-base of Nose-consciousness?

‘The nose’ means the Corporeality of Nose-sensitivity which is dependent on the four the Primary Elements. This Nose-sensitivity forms part of the body, is not visible, and arises with impingement.

On this Nose-sensitivity which is not visible and which arises with impingement, odour which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge.

This Corporeality of Nose-sensitivity is also known as the nose, also as the Sense-base of Nose-consciousness, also as Nose-element, also as Nose-faculty, also as ‘the world’, also as ‘a door’, also as ‘the ocean’, also as ‘the unblemished’, also as ‘the field’, also as ‘the base’, also as ‘the hither shore’, also as ‘the empty village’.

This is the Corporeality which is the Sense-base of Nose-consciousness.

606. (iii) What is the Corporeality which is the Sense-base of Nose-consciousness?

‘The nose’ means the Corporeality of Nose-sensitivity which is dependent on the four Primary Elements. This Nose-sensitivity forms part of the body, is not visible, and arises with impingement.

This Nose-sensitivity which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge on an odour which is not visible and which arises with impingement.

This Corporeality of Nose-sensitivity is also known as the nose, also as the Sense-base of Nose-consciousness.

also as Nose-element, also as Nose-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of Nose-consciousness.

607. (iv) What is the Corporeality which is the Sense-base of Nose-consciousness?

'The nose' means the Corporeality of Nose-sensitivity which is dependent on the four Primary Elements. This Nose-sensitivity forms part of the body, is not visible, and arises with impingement.

Dependent on the Nose-sensitivity and caused by an odour object, Contact associated with Nose-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Nose-sensitivity and caused by an odour, Sensation caused by Contact associated with Nose-consciousness ...p... Perception ...p... Volition ...p... Nose-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Nose-sensitivity and with an odour as its object, Contact associated with Nose-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Nose-sensitivity and with an odour as its object, Sensation caused by Contact associated with Nose-consciousness ...p... Perception ...p... Volition ...p... Nose-consciousness arose, arises, will arise, and may arise.

This Corporeality of Nose-sensitivity is also known as the nose, also as the Sense-base of Nose-consciousness, also as Nose-element, also as Nose-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the

unblemished', also as 'the field', also as 'the base', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of Nose-consciousness.

4. Sense-base of Tongue-consciousness

608. (i) What is the Corporeality which is the Sense-base of Tongue-consciousness?

'The tongue' means the Corporeality which is the Sense-base of Tongue-consciousness, i.e., Tongue-sensitivity which is dependent on the four Primary Elements. This Tongue-sensitivity forms part of the body, is not visible, and arises with impingement.

With this Tongue-sensitivity which is not visible and which arises with impingement, one tasted, tastes, will taste, and may taste a flavour which is not visible and which arises with impingement.

This Corporeality of Tongue-sensitivity is also known as the tongue, also as the Sense-base of Tongue-consciousness, also as Tongue-element, also as Tongue-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of Tongue-consciousness.

609. (ii) What is the Corporeality which is the Sense-base of Tongue-consciousness?

'The tongue' means the Corporeality of Tongue-sensitivity which is dependent on the four Primary Elements. This Tongue-sensitivity forms part of the body, is not

visible, and arises with impingement.

On this Tongue-sensitivity which is not visible, and which arises with impingement flavour which is not visible and which arises with impingement impinged, impinges will impinge, and may impinge.

This Corporeality of Tongue-sensitivity is also known as the tongue, also as the Sense-base of Tongue-consciousness, also as Tongue-element, also as Tongue-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of Tongue-consciousness.

610. (iii) What is the Corporeality which is the Sense-base of Tongue-consciousness?

'The tongue' means the Corporeality of Tongue-sensitivity which is dependent on the four Primary Elements. This Tongue-sensitivity forms part of the body. is not visible, and arises with impingement.

This Tongue-sensitivity which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge on a flavour which is not visible and which arises with impingement.

This Corporeality of Tongue-sensitivity is also known as the tongue, also as the Sense-base of Tongue-consciousness, also as Tongue-element, also as Tongue-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of

Tongue-consciousness.

.611. (iv) What is the Corporeality which is the Sense-base of Tongue-consciousness?

‘The tongue’ means the Corporeality of Tongue-sensitivity which is dependent on the four Primary Elements. This Tongue-sensitivity forms part of the body, is not visible, and arises with impingement.

Dependent on the Tongue-sensitivity and caused by a flavour, Contact associated with Tongue-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Tongue-sensitivity and caused by a flavour, Sensation caused by Contact associated with Tongue-consciousness ...p... Perception ...p... Volition ...p... Tongue-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Tongue-sensitivity and with a flavour as its object, Contact associated with Tongue-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Tongue-sensitivity and with a flavour as its object, Sensation caused by Contact associated with Tongue-consciousness ...p... Perception ...p... Volition ...p... Tongue-consciousness arose, arises, will arise, and may arise.

This Corporeality of Tongue-sensitivity is also known as the tongue, also as the Sense-base of Tongue-consciousness, also as Tongue-element, also as Tongue-faculty, also as ‘the world’, also as ‘a door’, also as ‘the ocean’, also as ‘the unblemished’, also as ‘the field’, also as ‘the base’, also as ‘the hither shore’, also as ‘the empty village’.

This is the Corporeality which is the Sense-base of Tongue-consciousness.

5. Sense-base of Body-consciousness

612. (i) What is the Corporeality which is the Sense-base of Body-consciousness?

‘The body’ means the Corporeality which is the Sense-base of Body-consciousness, i.e., Body-sensitivity, dependent on the four Primary Elements. This Body-sensitivity forms part of the body, is not visible, and arises with impingement.

‘The body’ means the Corporeality of Body-sensitivity which is dependent on the four Primary Elements. This Body-sensitivity forms part of the body, is not visible, arises with impingement.

This Body-sensitivity which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge on a tangible object which is not visible and which arises with impingement.

This Corporeality is also known as the body, also as the Sense-base of Body-consciousness, also as Body-element, also as Body-faculty, also as ‘the world’, also as ‘a door’, also as ‘the ocean’, also as ‘the unblemished’, also as ‘the field’, also as ‘the base’, also as ‘the hither shore’, also as ‘the empty village’.

This is the Corporeality which is the Sense-base of Body-consciousness.

613. (ii) What is the Corporeality which is the Sense-base of Body-consciousness?

‘The body’ means the Corporeality of Body-sensitivity which is dependent on the four Primary Elements. This Body-sensitivity forms part of the body, is not visible, and arises with impingement.

On this Body-sensitivity which is not visible and which arises with impingement, the tangible object which is visible and which arises with impingement impinged, impinges,

will impinge, and may impinge.

This Corporeality is also known as the body, also as the Sense-base of Body-consciousness, also as body-element, also as Body-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as 'the hither shore' also as 'the empty village'.

This is the Corporeality which is the sense-base of Body-consciousness.

614. (iii) What is the Corporeality which is the Sense-base of Body-consciousness?

'The Body' means the Corporeality of Body-sensitivity which is dependent on the four Primary Elements. This Body-sensitivity forms part of the body, is not visible, and arises with impingements.

This Body-sensitivity which is not visible and which arises with impingement, impinged, impinges, will impinge, and may impinge on a tangible object which is not visible and which arises with impingement.

This Corporeality is also known as the body, also as the Sense-base of Body-consciousness, also as Body-element, also as Body-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as 'the hither shore' also as 'the empty village'.

This is the Corporeality which is the sense-base of Body-consciousness.

615. (iv) What is the Corporeality which is the Sense-base of Body-consciousness?

'The body' means the Corporeality of Body-sensitivity, dependent on the four Primary Element. This Body-sensitivity forms part of the body, is not visible, and arises with impingement.

Dependent on the Body-sensitivity and caused by a tangible object, Contact associated with Body-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Body-sensitivity and caused by a tangible object, Sensation caused by Contact associated with Body-consciousness ...p... Perception ...p... Volition ...p... Body-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Body-sensitivity and with a tangible object as its object, Contact associated with Body-consciousness arose, arises, will arise, and may arise ...p...

Dependent on the Body-sensitivity and with a tangible object as its object, Sensation caused by Contact associated with Body-consciousness ...p... Perception ...p... Volition ...p... Body-consciousness arose, arises, will arise, and may arise.

This Corporeality of body-sensitivity is also known as the body, also as the Sense-base of Body-consciousness, also as Body-element, also as Body-faculty, also as 'the world', also as 'a door', also as 'the ocean', also as 'the unblemished', also as 'the field', also as 'the base', also as 'the hither shore', also as 'the empty village'.

This is the Corporeality which is the Sense-base of Body-consciousness.

6. Visible Object

616. (i) What is the Corporeality which is visible object that causes the arising of Eye-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is visible, which arises with impingement, and is of various colours: dark blue, pale yellow, red, white, black, reddish brown, deep yellow, green, light green; long, short, small, large, spherical, circular, four-sided, six-sided, eight-sided, sixteen-sided; low, high; shade, sunshine; light,

darkness; cloud, snow, smoke, mist; moonlight, sunlight, starlight, light from a looking glass; colour of a precious stone (such as a ruby), a conch, a pearl, an emerald; colour of gold and silver.

Apart and different from the above visible objects and depending on the four Primary Elements, there are also other visible objects which are visible and which arise with impingement.

With the Eye-sensitivity which is not visible and which arises with impingement, one saw, sees, will see, and may see this visible object which is visible and which arises with impingement.

This Corporeality is also known as visible object, also as the visible object that causes the arising of Eye-consciousness, and also as the Element of visible object.

This is the Corporeality which is a visible object that causes the arising of Eye-consciousness.

617. (ii) What is the Corporeality which is a visible object that causes the arising of Eye-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is visible, which arises with impingement, and is of various colours: dark blue, pale yellow, red, white, black, reddish brown, deep yellow, green, light green; long, short, small, large, spherical, circular, four-sided, six-sided, eight-sided, sixteen-sided; low, high; shade, sunshine; light, darkness; cloud, snow, smoke, mist; moonlight, sunlight, light from a looking glass; colour of a precious stone (such as a ruby), a conch, a pearl, an emerald; colour of gold and silver.

Apart and different from the above visible objects and dependent on the four Primary Elements, there are also other visible objects which are visible and which arise with impingement.

On this visible object which is visible and which arises with impingement, the Eye-sensitivity which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge.

This Corporeality is also known as visible object, also as the visible object that causes the arising of Eye-consciousness, and also as the Element of visible object.

This is the Corporeality which is a visible object that causes the arising of Eye-consciousness.

618. (iii) What is the Corporeality which is a visible object that causes the arising of Eye-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is visible, which arises with impingement, and is of various colours: dark blue, pale yellow, red, white, black, reddish brown, deep yellow, green, light green; long, short, small, large, spherical, circular, four-sided, six-sided, eight-sided, sixteen-sided; low, high; shade, sunshine; light, darkness; cloud, snow, smoke, mist; moonlight, sunlight, starlight, light from a looking glass; colour of a precious stone (such as a ruby), a conch, a pearl, an emerald; colour of gold and silver.

Apart and different from the above visible objects and dependent on the four Primary Elements, there are also other visible objects which are visible and which arise with impingement.

This visible object which is visible and which arises with impingement impinged, impinges, will impinge, and may impinge on the Eye-sensitivity which is not visible and which arises with impingement.

This Corporeality is also known as visible object, also as the visible object that causes the arising of Eye-consciousness, and also as the Element of visible object.

This is the Corporeality which is a visible object that

causes the arising of Eye-consciousness.

619. (iv) What is the Corporeality which is a visible object that causes the arising of Eye-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is visible, which arises with impingement and is of various colours: dark blue, pale yellow, red, white, black, reddish brown, deep yellow, green, light green; long, short, small, large, spherical, circular, four-sided, six-sided, eight-sided, sixteen-sided; low, high; shade, sunshine; light, darkness; cloud, snow, smoke, mist, moonlight, sunlight, starlight, light from a looking glass; colour of a precious stone (such as a ruby), a conch, a pearl, an emerald; colour of gold and silver.

Apart and different from the above visible objects and dependent on the four Primary Elements, there are also other visible objects which are visible and which arise with impingement.

Caused by a visible object and dependent on the Eye-sensitivity, Contact associated with Eye-consciousness arose, arises, will arise, and many arise ...p...

Caused by a visible object and dependent on the Eye-sensitivity, Sensation caused by Contact associated with Eye-consciousness ...p... Perception ...p... Volition ...p... Eye-consciousness caused by Contact arose, arises, will arise, and may arise ...p...

With a visible object as its object and dependent on the Eye-sensitivity, Contact associated with Eye-consciousness arose, arises, will arise, and may arise ...p...

With a visible object as its object and dependent on the Eye-sensitivity, Sensation caused by Contact associated with Eye-consciousness ...p... Perception ...p... Volition ...p... Eye-consciousness caused by Contact arose, arises, will arise, and may arise.

This Corporeality is also known as visible object, also as the visible object that causes the arising of Eye-consciousness, and also as the Element of visible object.

This is the Corporeality which is a visible object that causes the arising of Eye-consciousness.

7. Sound

620. (i) What is the Corporeality which is sound that causes the arising of Ear-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is not visible, which arises with impingement, and is of various sounds: the sound of big drums, of small drums, of conch, of the tabor, of singing, of music, of gongs, of clapping of hands, of confused noises of beings, of clashing trees, sound of wind, of water; voice of human beings and of beings other than human beings.

Apart and different from the above sounds and dependent on the four Primary Elements, there are also other sounds which are not visible and which arise with impingement.

With the Ear-sensitivity which is not visible and which arises with impingement, one heard, hears, will hear, and may hear this sound which is not visible and which arises with impingement.

This Corporeality is also known as sound, also as sound that causes the arising of Ear-consciousness, and also as the Element of sound.

This is the corporeality which is sound that causes the arising of Ear-consciousness.

621. (ii) What is the Corporeality which is sound that causes the arising of Ear-

-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is not visible, which arises with impingement, and is of various sounds: the sound of big drums, of small drums, of conch, of the tabor, of singing, of music, of gongs, of clapping of hands, of confused noises of beings, of clashing trees, sound of wind, of water; voice of human beings and of beings other than human beings.

Apart and different from the above sounds and dependent on the four Primary Elements, there are also other sounds which are not visible and which arise with impingement.

On this sound which is not visible and which arises with impingement, the Ear-sensitivity which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge.

This Corporeality is also known as sound, also as the sound that causes the arising of Ear-consciousness, and also as the Element of sound.

This is the Corporeality which is sound that causes the arising of Ear-consciousness.

622. (iii) What is the Corporeality which is sound that causes the arising of Ear-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is not visible, which arises with impingement, and is of various sounds: the sound of big drums, of small drums, of conch, of the tabor, of singing, of music, of gongs, of clapping of hands, of confused noises of beings, of clashing trees, sound of wind, of water; voice of human beings and of beings other than human beings.

Apart and different from the above sounds and

dependent on the four Primary Elements, there are also other sounds which are not visible and which arise with impingement.

This sound which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge on the Ear-sensitivity which is not visible and which arises with impingement.

This Corporeality is also known as sound, also as the sound that causes the arising of Ear-consciousness, and also as the Element of sound.

This is the Corporeality which is sound that causes the arising of Ear-consciousness.

623. (iv) What is the Corporeality which is sound that causes the arising of Ear-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is not visible, which arises with impingement, and is of various sounds: the sound of big drums, of small drums, of conch, of the tabor, of singing, of music, of gongs, of clapping of hands, of confused noises of beings, of clashing trees, sound of wind, of water; voice of human beings and of beings other than human beings.

Apart and different from the above sounds and dependent on the four Primary Elements, there are also other sounds which are not visible and which arise with impingement.

Caused by sound and dependent on the Ear-sensitivity, Contact associated with Ear-consciousness arose, arises, will arise, and may arise ...p...

Caused by sound and dependent on the Ear-sensitivity, Sensation caused by Contact associated with Ear-consciousness ...p... Perception ...p... Volitionp... Ear-consciousness

caused by Contact arose, arises, will arise, and may arise ...p...

With sound as its object and dependent on the Ear-sensitivity, Contact associated with Ear-consciousness arose, arises, will arise and may arise ...p...

With sound as its object and dependent on the Ear-sensitivity, Sensation caused by Contact associated with Ear-consciousness ...p... Perception ...p... Volition ...p... Ear-consciousness arose, arises, will arise, and may arise.

This Corporeality is also known as sound, also as the sound that causes the arising of Ear-consciousness, and also as the Element of sound.

This is the Corporeality which is sound that causes the arising of Ear-consciousness.

8. Odour

624. (i) What is the Corporeality which is odour that causes the arising of Nose-consciousness?

Dependent on the four Primary Elements there is the Corporeality which is not visible, which arises with impingement, and is of various odours: of roots, of sap, of bark, of leaf, of flower, of fruit, of raw vegetables, of fish and raw meat, agreeable odour, and disagreeable odour.

Apart and different from the above odours and depending on the four Primary Elements, there are also other odours which are not visible and which arise with impingement.

With the Nose-sensitivity which is not visible and which arises with impingement, one smelled smells will smell, and may smell this odour which is not visible and which arises with impingement.

This Corporeality is also known as odour, also as

the odour that causes the arising of Nose-consciousness, and also as the Element of odour.

This is the Corporeality which is odour that causes the arising of Nose-consciousness.

625. (ii) What is the corporeality which is odour that causes the arising of Nose-consciousness.

Dependent on the four Primary Elements, there is the Corporeality which is not visible, which arises with impingement, and is of various odours: of roots, of sap, of bark, of leaf, of flower, of fruit, of raw vegetables, of fish and raw meat; agreeable odour and disagreeable odour.

Apart and different from the above odours and dependent on the four Primary Elements, there are also other odours which are not visible and which arise with impingement.

On this odour which is not visible and which arises with impingement, the Nose-sensitivity which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge.

This Corporeality is also known as odour, also as the odour that causes the arising of Nose-consciousness, and also as the Element of odour.

This is the Corporeality which is odour that causes the arising of Nose-consciousness.

626. (iii) What is the Corporeality which is odour that causes the arising of Nose-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is not visible, which arises with

impingement, and is of various odours: of roots, of sap, of bark, of leaf, of flower, of fruit, of raw vegetables, of fish and raw meat; agreeable odour, and disagreeable odour.

Apart and different from the above odours and dependent on the four Primary Elements, there are also other odours which are not visible and which arise with impingement.

This odour which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge on the Nose-sensitivity which is not visible and which arises with impingement.

This Corporeality is also known as odour, also as the odour that causes the arising of Nose-consciousness, and also as the Element of odour.

This is the Corporeality which is odour that causes the arising of Nose-consciousness.

627. (iv) What is the Corporeality which is odour that causes the arising of Nose-consciousness?

Dependent on the Four Primary Elements, there is the Corporeality which is not visible, which arises with impingement, and is of various odours: of roots, of sap, of bark, of leaf, of flower, of fruit, of raw vegetables, of fish and raw meat, agreeable odour, and disagreeable odour.

Apart and different from the above odours and dependent on the four Primary Elements, there are also other odours which are not visible and which arise with impingement.

Caused by odour and dependent on the Nose-

sensitivity, Contact associated with Nose-consciousness arose, arises, will arise, and may arise ...p...

Caused by odour and dependent on the Nose-sensitivity, Sensation caused by Contact associated with Nose-consciousness ...p... Perception ...p... Volition ...p... Nose-consciousness caused by Contact arose, arises, will arise, and may arise ...p...

With odour as its object and dependent on the Nose-sensitivity, Contact associated with Nose-consciousness arose, arises, will arise, and may arise ...p...

With odour as its object and dependent on the Nose-sensitivity, Sensation caused by Contact associated with Nose-consciousness ...p... Perception ...p... Volition ...p... Nose-consciousness arose, arises, will arise, and may arise.

This corporeality is also known as odour, also as the odour that causes the arising of Nose-consciousness, and also as the element of odour.

This is the Corporeality which is odour that causes the arising of Nose-consciousness.

9. Taste

628. (i) What is the Corporeality which is taste that causes the arising of Tongue-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is not visible, which arises with impingement, and is of various tastes: of root, of stem, of bark, of leaf, of flower, of fruit; sour, sweet, bitter, pungent, salty, alkaline, extremely sour, astringent; agreeable taste, and disagreeable taste.

Apart and different from the above tastes and depending on the four Primary Elements, there are also other tastes which are not visible and which arise with impingement.

With the Tongue-sensitivity which is not visible and which arises with impingement, one experienced, experiences, will experience, and may experience this taste which is not visible and which arises with impingement.

This Corporeality is also known as taste, also as taste that causes the arising of Tongue-consciousness, and also as the Element of taste.

This is the Corporeality which is taste that causes the arising of Tongue-consciousness.

629. (ii) What is the Corporeality which is taste that causes the arising of Tongue-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is not visible, which arises with impingement, and is of various tastes: of root, of stem, of bark, of leaf, of flower, of fruit; sour, sweet, bitter, pungent, salty, alkaline, extremely sour astringent; agreeable taste, and disagreeable taste.

Apart and different from the above tastes and dependent on the four Primary Elements, there are also other tastes which are not visible and which arise with impingement.

On this taste which is not visible and which arises with impingement, the Tongue-sensitivity which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge.

This Corporeality is also known as taste, also as

taste that causes the arising of Tongue-consciousness, and also as the Element of taste.

This is the Corporeality which is taste that causes the arising of Tongue-consciousness.

630. (iii) What is the Corporeality which is taste that causes the arising of Tongue-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is not visible, which arises with impingement, and is of various tastes: of root, of stem, of bark, of leaf, of flower, of fruit; sour, sweet, bitter, pungent, salty, alkaline, extremely sour, astringent; agreeable taste, and disagreeable taste.

Apart and different from the above tastes and dependent on the four Primary Elements, there are also other tastes which are not visible and which arise with impingement.

This taste which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge on the Tongue-sensitivity which is not visible and which arises with impingement.

This Corporeality is also known as taste, also as taste that causes the arising of Tongue-consciousness, and also as the Element of taste.

This is the Corporeality which is taste that causes the arising of Tongue-consciousness.

631. (iv) What is the Corporeality which is taste that causes the arising of Tongue-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is not visible, which arises with

impingement, and is of various tastes: of root, of stem, of bark, of leaf, of flower, of fruit; sour, sweet, bitter, pungent, salty, alkaline, extremely sour, astringent; agreeable taste, and disagreeable taste.

Apart and different from the above tastes and dependent on the four Primary Elements, there are also other tastes which are not visible and which arise with impingement.

Caused by taste and dependent on the Tongue-sensitivity, Contact associated with Tongue-consciousness arose, arises, will arise, and may arise ...p...

Caused by taste and dependent on the Tongue-sensitivity, Sensation caused by Contact associated with Tongue-consciousness ...p... Perception ...p... Volition ...p... Tongue-consciousness caused by Contact arose, arises, will arise, and may arise ...p...

With taste as its object and dependent on the Tongue-sensitivity, Contact associated with Tongue-consciousness arose, arises, will arise, and may arise ...p...

With taste as its object and dependent on the Tongue-sensitivity, Sensation caused by Contact ...p... Perception ...p... Volition ...p... Tongue-consciousness arose, arises, will arise, and may arise.

This Corporeality is also known as taste, also as taste that causes the arising of Tongue-consciousness, and also as the Element of taste.

This is the Corporeality which is taste that causes the arising of Tongue-consciousness.

10. Faculty of Femininity

632. What is the Corporeality which is the Faculty of Femininity?

There is the appearance of the female (such as height, hands, legs, etc.), characteristics of femininity (e.g. absence of beard, etc.), feminine behaviour, feminine deportment, the fact of being a female, and feminine in nature.

This is the Corporeality which is the Faculty of Femininity.

11. Faculty of Masculinity

633. What is the Corporeality which is the Faculty of Masculinity?

There is the appearance of the male (e.g. height, hands, legs, etc.), characteristics of masculinity (e.g., having a beard, etc.), masculine behaviour, masculine deportment, the fact of being a male, and masculine in nature.

This is the Corporeality which is the Faculty of Masculinity.

12. Faculty of Vitality

634. What is the Corporeality which is the Faculty of Vitality?

There is the life-essence of physical phenomena, their stability, their going on, their being sustained, the fact of their existence, the cause of their existence, their preservation, vitality as the Faculty of Vitality.

This is the Corporeality which is the Faculty of Vitality.

13. Bodily Intimation

635. What is the Corporeality which is bodily intimation?

To one going forward, or going back, or looking straight ahead, or looking sideways, or bending, or stretching, there arises, because of meritorious or demeritorious thoughts or thoughts which are neither meritorious nor demeritorious, that resoluteness of body, that clear resoluteness of body, that obvious resoluteness of body, in making one's wishes known, making one's wishes clearly known, making one's wishes fully known.

This is the Corporeality which is bodily intimation.

14. Vocal Intimation

636. What is the Corporeality which is vocal intimation?

Because of meritorious or demeritorious thoughts or thoughts which are neither meritorious nor demeritorious, there arises speech, voice, enunciation, utterance, vocal noise, making vocal noise, articulated speech. This is called speech. By these vocal expressions, one's wishes are made known, made clearly known, made fully known.

This is the Corporeality which is vocal intimation.

15. Element of Space

637. What is the Corporeality which is the Element of Space?

There is open space, that which has the nature of being open space, the sky, that which has the nature of sky, opening, that which has the nature of an opening, the fact of being untouched by the four Primary Elements.

This is the Corporeality which is the Element of Space.

16. Quickness of Corporeality

638. What is the Corporeality which is Quickness of Corporeality?

There is quickness, capacity to change fast, absence of sluggishness, lightness.

This is the Corporeality which is Quickness of Corporeality.

17. Malleability of Corporeality

639. What is the Corporeality which is malleability of Corporeality?

There is malleability, pliability, non-rigidity, non-hardness.

This is the Corporeality which is malleability of Corporeality.

18. Preparedness of Corporeality for Good Action

640. What is the Corporeality which is Preparedness of Corporeality for good action?

There is preparedness for good action, the fact of being prepared for good action, having the nature of preparedness for good action.

This is the Corporeality which is preparedness of Corporeality for good action.

19. Corporeality which Arises at the Beginning of Conception

641. What is the Corporeality which arises at the beginning of conception?

There is the initial integration of the Sense-bases at the moment of conception.

This is the Corporeality which arises at the beginning of conception.

20. Corporeality which is the Continued Development of Corporeality which Arose at the Beginning of Conception

642. What is the Corporeality which is the continued development of Corporeality which arose at the beginning of conception?

There is the continued development of the initial integration of the Sense-bases which arose at the moment of conception.

This is the Corporeality which is the continued development of Corporeality which arose at the beginning of conception.

21. Corporeality at the Stage of Ageing and Decay

643. What is the Corporeality at the stage of ageing and decay?

There is ageing, decaying, the loss of teeth, the greying of hair, the wrinkling of skin. the failing vitality, the decline of the faculties.

This is the Corporeality at the stage of ageing and decay.

22. Corporeality at the Stage of Dissolution

644. What is the Corporeality at the stage of dissolution?

There is extinction, destruction, disintegration, complete disintegration, dissolution, disappearance of Corporeality.

This is the Corporeality at the stage of dissolution.

23. Corporeality which is Nutriment Derived from Gross or Fine Food

645. What is the Corporeality which is nutriment derived from gross or fine food?

There is rice, coarse rice cakes, flour cakes, fish, meat, milk, curds, butter, ghee, cooking oil, honey, molasses.

Apart and different from the above, there are also other kinds of food in various localities which are eaten, chewed or swallowed, to fill up the stomachs of beings.

It is these foods digested into nutriment which keep beings alive.

This is the Corporeality which is nutriment derived from gross or fine food.

This Corporeality is Dependent.

HERE ENDS THE EXPOSITION ON DEPENDENT CORPOREALITY

(a) Fourteen Miscellaneous Dyads (continued)

1. (ii) Non-dependent Corporeality

646. What is the Corporeality which is Non-dependent (i.e, which is not dependent on the Primary Elements)?

There is the Corporeality of tangible object that causes the arising of Body-consciousness; and the Element of cohesion.

(This is the Corporeality which is Non-dependent.)

647. (i) What is the Corporeality which is tangible object that causes the arising of Body-consciousness?

There is the Element of solidity, the Element of heat, the Element of motion, hardness, softness, smoothness, roughness, pleasant touch, unpleasant touch, heaviness and lightness.

With the Body-sensitivity which is not visible and which arises with impingement, one touched, touches, will touch, and may touch the tangible object which is not visible and which arises with impingement.

This Corporeality is also known as tangible object, also as the tangible object that causes the arising of Body-consciousness, and also as the Element of tangible object.

This is the Corporeality which is tangible object that causes the arising of Body-consciousness.

648. (ii) What is the Corporeality which is tangible object that causes the arising of Body-consciousness?

There is the Element of solidity, the Element of

heat, the Element of motion, hardness, softness, smoothness, roughness, pleasant touch, unpleasant touch, heaviness and lightness.

On this tangible object which is not visible and which arises with impingement, the Body-sensitivity which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge.

This Corporeality is also known as tangible object, also as the tangible object that causes the arising of Body-consciousness, and also as the Element of tangible object.

This is the Corporeality which is tangible object that causes the arising of Body-consciousness.

649. (iii) What is the Corporeality which is tangible object that causes the arising of Body-consciousness?

There is the Element of solidity, the Element of heat, the Element of motion, hardness, softness, smoothness, roughness, pleasant touch, unpleasant touch, heaviness and lightness.

This tangible object which is not visible and which arises with impingement impinged, impinges, will impinge, and may impinge on the Body-sensitivity which is not visible and which arises with impingement.

This Corporeality is also known as tangible object, also as the tangible object that causes the arising of Body-consciousness, and also as the Element of tangible object.

This is the Corporeality which is tangible object that causes the arising of Body-consciousness.

650. (iv) What is the Corporeality' which is tangible object that causes the arising of Body-consciousness?

There is the Element of solidity, the Element of heat, the Element of motion, hardness, softness, smoothness, roughness, pleasant touch, unpleasant touch, heaviness and lightness.

Caused by a tangible object and dependent on the Body-sensitivity, Contact associated with Body-consciousness arose, arises, will arise, and may arise ...p...

Caused by a tangible object and dependent on the Body-sensitivity, Sensation caused by Contact associated with Body-consciousness ...p... Perception ...p... Volition ...p... Body-consciousness arose, arises, will arise, and may arise ...p...

With a tangible object as its object and dependent on the Body-sensitivity, Contact associated with Body-consciousness arose, arises, will arise, and may arise ...p...

With a tangible object as its object and dependent on the Body-sensitivity, Sensation caused by Contact associated with Body-consciousness ...p... Perceptionp... Volition ...p... Body-consciousness arose, arises, will arise, and may arise.

This Corporeality is also known as tangible object, also as the tangible object that causes the arising of Body-consciousness, and also as the Element of tangible object.

This is the corporeality which is tangible object that causes the arising of Body-consciousness.

651. What is the Corporeality of the Element of cohesion?

There is fluidity, that which has the nature of fluidity, viscosity, that which has the nature of viscosity, that which holds Corporeality together.

This is the Corporeality which is the Element of Cohesion.

This Corporeality is Non-dependent.

2. (i) Kamma-born Corporeality

652. What is Kamma-born Corporeality?

There is the Corporeality which is the Sense-base of Eye-consciousness, the Corporeality which is the Sense-base of Ear-consciousness, the Corporeality which is the Sense-base of Nose-consciousness, the Corporeality which is the Sense-base of Tongue-consciousness, the Corporeality which is the Sense-base of Body-consciousness, the Faculty of femininity, the Faculty of masculinity, the Faculty of vitality. (These are the Corporeality which are definitely caused by deeds.)

Apart and different from the above, and due to past deeds, there is also visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of the Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

(These are the Corporeality which are not definitely caused by deeds.)

This Corporeality is Kamma-born Corporeality.

2. (ii) Corporeality which is not Kamma-born

653. What is the Corporeality which is not Kamma-born?

There is sound which causes the arising of Ear-consciousness, bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, and not caused by deeds done, there is visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of the Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the Corporeality which is not Kamma-born.

3. (i) Kamma-born Corporeality which is also an Object of Clinging

654. What is the Corporeality which is Kamma-born as well as an object of Clinging?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the

Sense-base of Body-consciousness, the Faculty of Femininity, the Faculty of Masculinity, and the Faculty of Vitality.

Apart and different from the above, and due to past deeds, there is also visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of the Corporeality which arose at conception, and nutriment derived from gross or fine food.

This Corporeality is Kamma-born as well as an object of Clinging.

3. (ii) Corporeality which is not Kamma-born but is an Object of Clinging.

655. What is the Corporeality which is not Kamma-born but is an object of Clinging?

There is sound which causes the arising of Ear-consciousness, bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, and Corporeality at the stage of dissolution.

Apart and different from the above, and not caused by deeds done, there is also visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the

Element of Cohesion, Corporeality which arose at the beginning of Conception, Corporeality which is the continued development of the Corporeality which arose at conception, and nutriment derived from gross or fine food.

This is the Corporeality which is not Kamma-born but is an object of Clinging.

4. (i) Corporeality which is Visible

656. What is the Corporeality which is visible?

There is visible object which causes the arising of Eye-consciousness.

This is the Corporeality which is visible.

4. (ii) Corporeality which is not Visible

657. What is the Corporeality which is not visible?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not visible.

5. (i) Corporeality which is with Impingement

658. What is the Corporeality which is with impingement?

There is the Corporeality which is the Sense-base of Eye-consciousness, the Corporeality which is the Sense-base of Ear-consciousness, the Corporeality which is the Sense-base of Nose-consciousness, the Corporeality which is the Sense-base of Tongue-consciousness, the Corporeality which is the Sense-base of Body-consciousness, visible object which causes the arising of Eye-consciousness, sound which causes the arising of Ear-consciousness, odour which causes

the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, and tangible object which causes the arising of Body-consciousness.

This is the Corporeality which is with impingement.

5. (ii) Corporeality which is without
Impingement

659. What is the Corporeality which is without impingement?

There is the Faculty of Femininity ...p... nutriment derived from gross or fine food.

This is the Corporeality which is without impingement.

6. (i) Corporeality which is a Faculty

660. What is the Corporeality which is a faculty?

There is Eye-faculty, Ear-faculty, Nose-faculty, Tongue-faculty, Body-faculty, the Faculty of Femininity, the Faculty of Masculinity and the Faculty of Vitality.

This is the Corporeality which is a faculty.

6. (ii) Corporeality which is not a Faculty

661. What is the Corporeality which is not a faculty?

There is the Corporeality which is a visible object which causes the arising of Eye-consciousness ...p...nutriment derived from gross or fine food.

This is the Corporeality which is not a faculty.

7. (i) Corporeality which is a Primary Element

662. What is the Corporeality which is a Primary Element?

There is the Corporeality of tangible object which causes the arising of Body-consciousness; the Element of Cohesion.

This is the Corporeality which is a Primary Element.

7. (ii) Corporeality which is not a Primary Element

663. What is the Corporeality which is not a Primary Element?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not a Primary Element.

8. (i) Corporeality which is Intimation by Physical Expression

664. What is the Corporeality which is intimation by physical expression?

There is bodily intimation and vocal intimation.

This is the Corporeality which is intimation by physical expression

8. (ii) Corporeality which is not Intimation by Physical Expression

665. What is the Corporeality which is not intimation by physical expression?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not intimation by physical expression.

9. (i) Corporeality Caused by Mind

666. What is the Corporeality which is caused by mind?

There is bodily intimation and vocal intimation. (These two are the Corporeality which are definitely caused by mind.)

Apart and different from the above, there is also Corporeality which is born of mind, which has mind as root cause, which has mind as origin, such as the Corporeality which is a visible object which causes the arising of Eye-consciousness, sound which causes the arising of Ear-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, the Corporeality of tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, Quickness of Corporeality, Malleability of Corporeality, Preparedness of Corporeality for good action, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of the Corporeality which arose at conception, and nutriment derived from gross or fine food.

This is the Corporeality caused by mind.

9. (ii) Corporeality not Caused by Mind

667. What is the Corporeality which is not caused by mind?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness, the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality, Corporeality at the stage of ageing and decay, and Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not born of mind, which does not have mind as root cause, which does not have mind as origin, such as the Corporeality which is a visible object which causes the arising of Ear-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, the Corporeality of tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, Quickness of Corporeality, Malleability of Corporeality, Preparedness of Corporeality for good action, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of the Corporeality which arose at conception, and nutriment derived from gross or fine food.

This is the Corporeality which is not caused by mind.

10. (i) Corporeality which Arises
Together with Mind

668. What is the Corporeality which arises together with mind?

There is bodily intimation and vocal intimation.

This is the Corporeality which arises together with mind.

10. (ii) Corporeality which does not Arise
Together with Mind

669. What is the Corporeality which does not arise together with mind?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which does not arise together with mind.

11. (i) Corporeality which Always Follows Mind.

670. What is the Corporeality which always follows mind?

There is bodily intimation and vocal intimation.

This is the Corporeality which always follows mind.

11. (ii) Corporeality which Never Follows Mind

671. What is the Corporeality which never follows mind?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which never follows mind.

12. (i) Corporeality which Arises Internally

672. What is the Corporeality which arises internally?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the Corporeality which arises internally. (The Five Pasāda Rūpa.)

12. (ii) Corporeality which Arises Externally

673. What is the Corporeality which arises externally?

There is the Corporeality which is a visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which arises externally.

13. (i) Corporeality which is Gross

674. What is the Corporeality which is gross?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality of tangible object which causes the arising of Body-consciousness.

This is the Corporeality which is gross.

13. (ii) Corporeality which is Subtle

675. What is the Corporeality which is subtle?

There is the Faculty of Femininity ...p... nutriment derived from gross or fine food.

This is the Corporeality which is subtle.

14. (i) Corporeality which is Distant

676. What is the Corporeality which is distant?

There is the Faculty of Femininity ...p... nutriment derived from gross or fine food.

This is the Corporeality which is distant.

14. (ii) Corporeality which is Near

677. What is the Corporeality which is near?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality of tangible object which causes the arising of Body-consciousness.

This is the Corporeality which is near.

(b) Twenty-five Dyads Concerning Bases

1. (i) Corporeality which is the Base of
Eye-contact

678. What is the Corporeality which is the base of Contact associated with Eye-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness.

This is the Corporeality which is the base of Contact associated with Eye-consciousness.

1. (ii) Corporeality which is not the Base of
Eye-contact

679. What is the Corporeality which is not the base of Contact associated with Eye-consciousness?

There is the Corporeality which is the Sense-base of

Ear-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the base of Eye-consciousness. (Corporeality other than Eye-sensitivity)

**2-5. (i) Corporeality which is the Base of
Sensation, etc., Caused by Eye-contact**

680. What is the Corporeality which is the base of Sensation caused by Contact associated with Eye-consciousness ...p... Perception ...p... Volition ...p... Eye-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness.

This is the Corporeality which is the base of Eye-consciousness.

**2-5. (ii) Corporeality which is not the Base of
Eye-consciousness**

681. What is the Corporeality which is not the base of Eye-consciousness?

There is the Corporeality which is the Sense-base of Ear-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the base of Eye-consciousness.

6-21. (i) Corporeality which is the Base of
Ear-contact, etc.

682. What is the Corporeality which is the base of
Contact associated with Ear-consciousness ...p...
Contact associated with Nose-consciousness
...p... Contact associated with Tongue-
-consciousness ...p... Contact associated with
Body-consciousness?

There is the Corporeality which is the Sense-base of
Body-consciousness.

This is the base of Contact associated with Body-
consciousness.

21. (ii) Corporeality which is not the Base of
Body-contact.

683. What is the Corporeality which is not the
base of Contact associated with Body-
consciousness?

There is the Corporeality which is the Sense-base of
Eye-consciousness ...p... nutriment derived from gross or fine
food.

This is the Corporeality which is not the base of
Contact associated with Body-consciousness.

22-25. (i) Corporeality which is the Base of
Sensation, etc., Caused by Body-contact

684. What is the Corporeality which is the base of
Sensation caused by Contact associated with
Body-consciousness ...p... Perception ...p...
Volition ...p... Body-consciousness?

There is the Corporeality which is the Sense-base of Body-consciousness.

This is the Corporeality which is the base of Body-consciousness.

25. (ii) Corporeality which is not the Base of Body-consciousness

685. What is the Corporeality which is not the base of Body-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the base of Body-consciousness.

(c) Twenty-five Dyads Concerning Sense-objects

1. (i) Corporeality which is the Sense-object of Eye-contact

686. What is the Corporeality which is the Sense-object of Contact associated with Eye-consciousness?

There is the visible object.

This is the Corporeality which is the Sense-object of contact associated with Eye-consciousness.

1. (ii) Corporeality which is not the Sense-object of Eye-contact

687. What is the Corporeality which is not the Sense-object of Contact associated with Eye-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Sense-object of Contact associated with Eye-consciousness.

2-5. (i) Corporeality which is the Sense-object of Sensation, etc., Caused by Eye-contact

688. What is the Corporeality which is the Sense-object of Sensation caused by Contact associated with Eye-consciousness ...p... Perception ...p... Volition ...p... Eye-consciousness?

There is the visible object.

This is the Corporeality which is the Sense-object of Eye-consciousness.

5. (ii) Corporeality which is not the Sense-object of Eye-consciousness

689. What is the Corporeality which is not the Sense-object of Eye-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Sense-object of Eye-consciousness.

6-21. (i) Corporeality which is the Sense-object of Ear-contact, etc.

690. What is the Corporeality which is the Sense-object of Contact associated with Ear-

consciousness ...p... Contact associated with
Nose-consciousness ...p... Contact associated
with Tongue-consciousness ...p... Contact
associated with Body-consciousness?

There is the Corporeality of tangible object which
causes the arising of Body-consciousness.

This is the Corporeality which is the Sense-object of
Contact associated with Body-consciousness.

21. (ii) Corporeality which is not the Sense-object of Body-contact

691. What is the Corporeality which is not the
Sense-object of Contact associated with Body-
consciousness?

There is the Corporeality which is the Sense-base of
Eye-consciousness ..p... nutriment derived from gross or
fine food.

This is the Corporeality which is not the Sense-
object of Contact associated with Body-consciousness.

22-25. (i) Corporeality which is the Sense-object of Sensation, etc., Caused by Body-contact

692. What is the Corporeality which is the Sense-
object of Sensation caused by Contact
associated with Body-consciousness ...p...
Perception ...p... Volition ...p... Body-
consciousness?

There is the Corporeality which causes the arising of
Body-consciousness.

This is the Corporeality which is the Sense-object of
Body-consciousness.

25. (ii) Corporeality which is not the Sense-object of Body-consciousness.

693. What is the Corporeality which is not the Sense-object of Body-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Sense-object of Body-consciousness.

(d) Ten Dyads Concerning Sense-bases

1. (i) Corporeality which is the Sense-base of Eye-consciousness

694. What is the Corporeality which is the Sense-base of Eye-consciousness?

‘The Eye’ means the Corporeality which is the Sense-base of Eye-consciousness, ie., Eye-sensitivity, dependent on the four Primary Elements ...p... This Corporeality is also known as the empty village. (See para 596)

This is the Corporeality which is the Sense-base of Eye-consciousness.

1. (ii) Corporeality which is not the Sense-base of Eye-consciousness

695. What is the Corporeality which is not the Sense-base of Eye-consciousness?

There is the Corporeality which is the Sense-base of Ear-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Sense-base of Eye-consciousness.

2-5. (i) Corporeality which is the Sense-base of Ear-consciousness, etc.

696. What is the Corporeality which is the Sense-base of Ear-consciousness ...p... the Sense-base of Nose-consciousness ...p... the Sense-base of Tongue-consciousness ...p... the Sense-base of Body-consciousness?

‘The body’ means the Corporeality which is the Sense-base of Body-consciousness., i.e., Body-sensitivity, dependent on the four Primary Elements ...p... This Corporeality is also known as the empty village.

(See para 615)

This is the Corporeality which is the Sense-base of Body-consciousness.

5. (ii) Corporeality which is not the Sense-base of Body-consciousness.

697. What is the Corporeality which is not the Sense-base of Body-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Sense-base of Body-consciousness.

6. (i) Corporeality which is the Sense-base of Visible Object

698. What is the Corporeality which is the visible object which causes the arising of Eye-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is visible, and is of various colours ...p... This Corporeality is also known as the Element of visible object.

This is the Corporeality which is the Sense-base of visible object which causes the arising of Eye-consciousness.

6. (ii) Corporeality which is not the Sense-base of Visible Object

699. What is the Corporeality which is not the Sense-base of visible object?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Sense-base of visible object. (Corporeality other than the Sense-base of visible object.)

7-10. (i) Corporeality which is the Sense-base of Sound, etc.

700. What is the Corporeality which is the Sense-base of sound... the Sense-base of odour... the Sense-base of taste... the Sense-base of tangible object?

There is the Element of Solidity ...p... This Corporeality is also known as the Element of tangible object. (See para 647)

This is the Corporeality which is the Sense-base of tangible object.

10. (ii) Corporeality which is not the Sense-base of Tangible Object

701. What is the Corporeality which is not the Sense-base of tangible object?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Sense-base of tangible object.

(e) Ten Dyads Concerning Elements

1. (i) Corporeality which is Eye-element

702. What is the Corporeality of Eye-element?

There is the Corporeality which is the Sense-base of Eye-consciousness.

This is the Corporeality of Eye-element.

1. (ii) Corporeality which is not Eye-element.

703. What is the Corporeality which is not Eye-element?

There is the Corporeality which is the Sense-base of Ear-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not Eye-element.
(Corporeality other than Eye-sensitivity.)

2-5. (i) Corporeality which is Ear-element, etc.

704. What is the Corporeality of Ear-element ...p...
Nose-element ...p... Tongue-element ...p... Body-
element?

There is the Corporeality which is the Sense-base of
Body-consciousness.

This is the Corporeality of Body-element.

5. (ii) Corporeality which is not Body-element

705. What is the Corporeality which is not Body-
-element?

There is the Corporeality which is the Sense-base of
Eye-consciousness ...p... nutriment derived from gross or
fine food.

This is the Corporeality which is not Body-element.
(Corporeality other than Body-sensitivity.)

6. (i) Corporeality which is the Element of
Visible Object

706. What is the Corporeality which is the Element
of visible object?

There is the visible object which causes the arising
of Eye-consciousness.

This is the Corporeality which is the Element of
visible object.

6. (ii) Corporeality which is not the Element of Visible Object

707. What is the Corporeality which is not the Element of visible object?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Element of visible object.

7-10. (i) Corporeality of the Element of Sound, etc.

708. What is the Corporeality which is the Element of sound ...p... the Element of odour ...p... the Element of taste ...p... the Element of tangible object?

There is tangible object which causes the arising of Body-consciousness.

This is the Corporeality which is the Element of tangible object.

10. (ii) Corporeality which is not the Element of Tangible Object

709. What is the Corporeality which is not the Element of tangible object?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Element of Tangible object.

(f) Eight Dyads Concerning Faculties

1. (i) Corporeality which is the Eye-faculty

710. What is the Corporeality which is Eye-faculty?

‘The eye’ means the Corporeality which is the Sense-base of Eye-consciousness, ie., Eye-sensitivity, dependent on the four Primary Elements ...p... This Corporeality is also known as the empty village.

This is the Corporeality which is the Eye-faculty.

1. (ii) Corporeality which ‘is not Eye-faculty

711. What is the Corporeality which is not Eye-faculty?

There is the Corporeality which is the Sense-base of Ear-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not Eye-faculty.

2-5. (i) Corporeality which is Ear-faculty, etc.

712. What is the Corporeality which is Ear-faculty ...p... Nose-faculty ...p... Tongue-faculty ...p... Body-faculty?

‘The body’ means the Corporeality which is the Sense-base of Body-consciousness, ie., Body-sensitivity, dependent on the four Primary Elements ...p... This Corporeality is also known as the empty village.

This is the Corporeality which is Body-faculty.

5. (ii) Corporeality which is not Body-faculty

713. What is the Corporeality which is not Body-faculty?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not Body-faculty.

6. (i) Corporeality which is the Faculty of Femininity

714. What is the Corporeality which is the Faculty of Femininity?

There is the appearance of the female (e.g., height, hands, legs, etc.), characteristics of femininity (e.g., absence of beard, etc.), feminine behaviour, feminine deportment, being a female and feminine in nature.

This is the Corporeality which is the Faculty of Femininity.

6. (ii) Corporeality which is not the Faculty of Femininity

715. What is the Corporeality which is not the Faculty of Femininity?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Faculty of Femininity.

7. (i) Corporeality which is the Faculty of Masculinity

716. What is the Corporeality which is the Faculty of Masculinity?

There is the appearance of the male (e.g., height, hands, legs, etc.), characteristics of masculinity (e.g., having a beard, etc.), masculine behaviour, masculine deportment, being a male and masculine in nature.

This is the Corporeality which is the Faculty of Masculinity.

7. (ii) Corporeality which is not the Faculty of Masculinity

717. What is the Corporeality which is not the Faculty of Masculinity?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Faculty of Masculinity.

8. (i) Corporeality which is the Faculty of Vitality

718. What is the Corporeality which is the Faculty of Vitality?

There is the continuing force of physical phenomena, their subsisting, their going on, their being kept going on, the fact of their existence, the cause of their existence, their preservation, vitality as the faculty of vitality.

This is the Corporeality which is the Faculty of Vitality.

8. (ii) Corporeality which is not the Faculty of Vitality

719. What is the Corporeality which is not the Faculty of Vitality?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not the Faculty of Vitality. (Corporeality other than the Faculty of Vitality.)

(g) Twelve Dyads Concerning Subtle Corporeality

1. (i) Corporeality which is Bodily Intimation

720. What is the Corporeality which is bodily intimation?

To one going forward, or going back, or looking straight ahead, or looking sideways, or bending, or stretching, there arises, because of meritorious thoughts, or demeritorious thoughts, or thoughts which are neither meritorious nor demeritorious, that resoluteness of body, that clear resoluteness of body, that obvious resoluteness of body, in making one's wishes known, making one's wishes clearly known, making one's wishes fully known.

This is the Corporeality which is bodily intimation.

1. (ii) Corporeality which is not Bodily Intimation

721. What is the Corporeality which is not bodily intimation?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p.. nutriment derived from gross or fine food.

This is the Corporeality which is not bodily intimation.

2. (i) Corporeality which is Vocal Intimation.

722. What is the Corporeality which is Vocal Intimation?

Because of meritorious thoughts, or demeritorious thoughts, or thoughts which are neither meritorious nor demeritorious, there arises speech, voice, enunciation, utterance, vocal noise, making vocal noise, articulated speech. This is called speech. By these vocal expressions one's wishes are made known, made clearly known, made fully known.

This is the Corporeality which is Vocal Intimation.

2. (ii) Corporeality which is not Vocal Intimation

723. What is the Corporeality which is not Vocal Intimation?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not vocal intimation.

3. (i) Corporeality of the Element of Space

724. What is the Corporeality which is the Element of Space?

There is open space, that which has the nature of being open space, the sky, that which has the nature of the sky, opening, that which has the nature of an opening, the fact of being untouched by the four Primary Elements.

This is the Corporeality which is the Element of space.

3. (ii) Corporeality which is not the Element of Space

725. What is the Corporeality which is not the
Element of Space?

There is the Corporeality which is the Sense-base of
Eye-consciousness ...p... nutriment derived from gross or
fine food.

This is the Corporeality which is not the Element of
Space.

4. (i) Corporeality of the Element of Cohesion

726. What is the Corporeality which is the Element
of Cohesion?

There is cohesion, that which has the nature of
cohesion, viscosity, that which has the nature of viscosity
and that which holds Corporeality together.

This is the Corporeality which is the Element of
Cohesion.

4. (ii) Corporeality which is not the Element of Cohesion

727. What is the Corporeality which is not the
Element of Cohesion?

There is the Corporeality which is the Sense-base of
Eye-consciousness ...p... nutriment derived from gross of fine
food.

This is the Corporeality which is not the Element of
Cohesion.

5. (i) Quickness of Corporeality

728. What is the Corporeality which is Quickness of Corporeality?

There is quickness, capacity to change fast, absence of sluggishness, lightness.

This is the Corporeality which is Quickness of Corporeality.

5. (ii) Corporeality which is not Quickness of Corporeality

729. What is the Corporeality which is not Quickness of Corporeality?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not Quickness of Corporeality. (Corporeality other than Quickness of Corporeality)

6. (i) Malleability of Corporeality

730. What is the Corporeality which is Malleability of Corporeality?

There is malleability, pliability, non-hardness and non-solidity.

This is the Corporeality which is Malleability of Corporeality.

6. (ii) Corporeality which is not Malleability of Corporeality.

731. What is the Corporeality which is not Malleability of Corporeality?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not Malleability of Corporeality.

7. (i) Corporeality which is Preparedness of Corporeality for Good Action

732. What is the Corporeality which is Preparedness of Corporeality for good action?

There is preparedness for good action, workability for good action, serviceableness for good action.

This is the Corporeality which is Preparedness of Corporeality for good action.

7. (ii) Corporeality which is not Preparedness of Corporeality for Good Action

733. What is the Corporeality which is not Preparedness of Corporeality for good action?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not Preparedness of Corporeality for good action.

8. (i) Corporeality which Arises at the Beginning of Conception

734. What is the Corporeality which arises at the beginning of conception?

There is the initial integration of the Sense-bases at the moment of conception.

This is the Corporeality which arises at the beginning of conception.

8. (ii) Corporeality which is not at the Stage of the Beginning of Conception

735. What is the Corporeality which is not at the stage of the beginning of conception?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not at the stage of the beginning of conception.

9. (i) Corporeality which is the Continued Development of Corporeality

736. What is the Corporeality which is the continued development of Corporeality which arose at the beginning of conception?

There is the continued development of the initial integration of the Sense-bases at the moment of conception.

This is the Corporeality which is the continued development of Corporeality which arose at the beginning of conception.

9. (ii) Corporeality which is not at the Stage of Continued Development of Corporeality

737. What is the Corporeality which is not at the stage of continued development of Corporeality?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or

fine food.

This is the Corporeality which is not at the stage of continued development of Corporeality.

10. (i) Corporeality at the Stage of Ageing and Decay

738. What is the Corporeality at the stage of ageing and decay?

There is ageing, decaying, the loss of teeth, the graying of hair, the wrinkling of skin, the failing vitality, the decline of faculties.

This is the Corporeality at the stage of ageing and decay.

10. (ii) Corporeality which is not at the Stage of Ageing and Decay

739. What is the Corporeality which is not at the stage of ageing and decay?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not at the stage of ageing and decay.

11. (i) Corporeality at the Stage of Dissolution

740. What is the Corporeality at the Stage of dissolution?

There is extinction, destruction, disintegration, complete disintegration, dissolution, disappearance of Corporeality.

This is the Corporeality which is at the stage of dissolution.

11. (ii) Corporeality which is not
at the Stage of Dissolution

741. What is the Corporeality which is not at the stage of dissolution?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not at the stage of dissolution.

12. (i) Nutriment Derived from Gross or
Fine Food

742. What is the Corporeality of nutriment which is derived from gross or fine food?

There is rice, coarse rice cakes, flour cakes, fish, meat, milk, curds, butter, ghee, cooking oil, honey and molasses.

Apart and different from the above, there are also other foods in various localities which are eaten, chewed or swallowed to fill up the stomachs of beings.

It is these foods digested into nutriment which keep beings alive.

This is the Corporeality which is nutriment derived from gross or fine food.

12. (ii) Corporeality which is not Nutriment
Derived from Gross or Fine Food

743. What is the Corporeality which is not nutriment derived from gross or fine food?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... Corporeality which is not at the stage of dissolution.

This is the Corporeality which is not nutriment derived from gross or fine food.

END OF THE SECOND METHOD

Third Method (Tika): Counting of Corporeality
in Three Categories

(a) Thirteen Miscellaneous Triads

1. (i) Internal Dependent Corporeality

744. What is the Corporeality which is internal and dependent?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... Corporeality which is the Sense-base of Body-consciousness.

This is the Corporeality which is internal and dependent. (The Five Pasāda Rūpa)

1. (ii) External Dependent Corporeality

745. What is the Corporeality which is external and dependent?

There is visible object that causes the arising of

Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is external and dependent.

1. (iii) External Non-dependent Corporeality

746. What is the Corporeality which is external and Non-dependent?

There is tangible object that causes the arising of Body-consciousness and the Element of Cohesion.

This is the Corporeality which is external and non-dependent. (The Four Primary Elements)

2. (i) Internal Corporeality born of Kamma

747. What is the internal Corporeality born of Kamma?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality born of Kamma.

2. (ii) External Corporeality Born of Kamma

748. What is the external Corporeality born of Kamma?

There is the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality.

Apart and different from the above, there is also Corporeality which **arises** as a result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-

-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the external Corporeality born of Kamma.

2. (iii) External Corporeality not Born of Kamma

749. What is the external Corporeality not born of Kamma?

There is sound, bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which does not arise as a result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the external Corporeality not born of Kamma.

3. (i) Internal Corporeality, Kamma-born
as well as an Object of Clinging

750. What is the internal Corporeality which is
Kamma-born as well as an object of Clinging?

There is the Corporeality which is the Sense-base of
Eye-consciousness ...p... the Corporeality which is the Sense-
base of Body-consciousness.

This is the internal Corporeality which is Kamma-
-born as well as an object of Clinging (Internal Corporeality
definitely Kamma-born)

3. (ii) External Corporeality, Kamma-born as well
as an object of Clinging

751. What is the external Corporeality which is
Kamma-born as well as an object of Clinging?

There is the Faculty of Femininity, the Faculty of
Masculinity, the Faculty of Vitality. (External Corporeality
definitely Kamma-born)

Apart and different from the above, there is also
Corporeality which arises as a result of deeds done previously,
such as visible object which causes the arising of Eye-
-consciousness, odour which causes the arising of Nose-
-consciousness, taste which causes the arising of Tongue-
-consciousness, tangible object which causes the arising of
Body-consciousness, the Element of Space, the Element of
Cohesion, Corporeality which arises at the beginning of
conception, Corporeality which is the continued development
of Corporeality which arose at the beginning of conception,
nutriment derived from gross or fine food.

This is the Corporeality which is Kamma-born as well as an object of Clinging. (External Corporeality not definitely Kamma-born)

3. (iii) External Corporeality, not Kamma-born but which is an Object of Clinging

752. What is the external Corporeality which is not Kamma-born but is an object of Clinging?

There is sound which causes the arising of Ear-consciousness, bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which does not arise as a result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the external Corporeality which is not Kamma-born but is an object of Clinging.

4. (i) Internal Corporeality which is not Visible

753. What is the internal Corporeality which is not visible?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not visible.
(The Five Pasāda Rūpa)

4. (ii) External Corporeality which is Visible

754. What is the external Corporeality which is visible?

There is visible object which causes the arising of Eye-consciousness.

This is the external Corporeality which is visible.

4. (iii) External Corporeality which is not Visible

755. What is the external Corporeality which is not visible?

There is sound ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not visible.

5. (i) Internal Corporeality with Impingement

756. What is the internal Corporeality which is with impingement?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is with impingement.

5. (ii) External Corporeality with Impingement

757. What is the external Corporeality which arises with impingement?

There is visible object which causes the arising of Eye-consciousness ...p... tangible object which causes the arising of Body-consciousness.

This is the external Corporeality which arises with impingement. (The five Ārammaṇa and seven Visaya Rūpa)

5. (iii) External Corporeality without Impingement

758. What is the external Corporeality which arises without impingement?

There is the Faculty of Femininity ...p... nutriment derived from gross or fine food.

This is the external Corporeality which arises without impingement.

6. (i) Internal Corporeality which is a Faculty

759. What is the internal Corporeality which is a faculty?

There is the Eye-faculty ...p... the Body-faculty.

This is the internal Corporeality which is a faculty.

6. (ii) External Corporeality which is a Faculty

760. What is the external Corporeality which is a faculty?

There is the Faculty of Femininity, the Faculty of Masculinity, and the Faculty of Vitality.

This is the external Corporeality which is a faculty.

6. (iii) External Corporeality
which is not a Faculty

761. What is the external Corporeality which is not a faculty?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not a faculty.

7. (i) Internal Corporeality which is not a
Primary Element

762. What is the internal Corporeality which is not a Primary Element?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not a Primary Element.

7. (ii) External Corporeality which is a
Primary Element

763. What is the external Corporeality which is a Primary Element?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is a Primary Element.

7. (iii) External Corporeality which is not a
Primary Element

764. What is the external Corporeality which is not a Primary Element?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not a Primary Element.

8. (i) Internal Corporeality which is not
Intimation by Physical Expression

765. What is the internal Corporeality which not intimation by Physical expression?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not intimation by Physical expression. (The Five Pasāda Rūpā)

8. (ii) External Corporeality which is Intimation by
Physical Expression

There is bodily intimation and vocal intimation.

This is the external Corporeality which is intimation by Physical expression

8. (iii) External Corporeality which is not
Intimation by Physical Expression

767. What is the external Corporeality which is not intimation by Physical expression?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not intimation by Physical expression.

9. (i) Internal Corporeality not Caused by Mind

768. What is the internal Corporeality which is not caused by mind?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not caused by mind. (The Five Pasāda Rūpa)

9. (ii) External Corporeality Caused by Mind

769. What is the external Corporeality which is caused by mind?

There is bodily intimation and vocal intimation. (These two are the external Corporeality which are definitely caused by mind.)

Apart and different from the above, there is also Corporeality which is born of mind, which has mind as root cause, and which has mind as origin, such as visible object which causes the arising of Eye-consciousness, sound which causes the arising of Ear-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality which arises at the beginning of

conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the external Corporeality which is caused by mind. (This is the Corporeality which is not definitely caused by mind.)

9. (iii) External Corporeality not Caused by Mind

770. What is the external Corporeality which is not caused by mind?

There is the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not born of mind, which does not have mind as root cause, which does not have mind as origin, such as visible object which causes the arising of Eye-consciousness, sound which causes the arising of Ear-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the external Corporeality which is not caused by mind.

10. (i) Internal Corporeality which does not
Arise Together with Mind

771. What is the internal Corporeality which does not arise together with mind?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which does not arise together with mind.

10. (ii) External Corporeality which Arises
Together with Mind

772. What is the external Corporeality which arises together with mind?

There is bodily intimation and vocal intimation.

This is the external Corporeality which arises together with mind. (These two kinds of Corporeality are definitely caused by mind.)

10. (iii) External Corporeality which does not
Arise Together with Mind.

773. What is the external Corporeality which does not arise together with mind?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which does not arise together with mind.

11. (i) Internal Corporeality which never Follows Mind

774. What is the internal Corporeality which never follows mind?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which never follows mind.

11. (ii) External Corporeality which always Follows Mind

775. What is the external Corporeality which always follows mind?

There is bodily intimation and vocal intimation.

This is the external Corporeality which always follows mind. (These two kinds of Corporeality are definitely caused by mind.)

11. (iii) External Corporeality which never Follows Mind

776. What is the external Corporeality which never follows mind?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which never follows mind.

12. (i) Internal Corporeality which is Gross

777. What is the internal Corporeality which is gross?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is gross.

12. (ii) External Corporeality which is Gross

778. What is the external Corporeality which is gross?

There is visible object which causes the arising of Eye-consciousness, ...p... tangible object which causes the arising of Body-consciousness.

This is the external Corporeality which is gross.

12. (iii) External Corporeality which is Subtle

779. What is the external Corporeality which is subtle?

There is the Faculty of Femininity ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is subtle.

13. (i) Internal Corporeality which is Near

780. What is the internal Corporeality which is near?

There is the Corporeality which is the Sense-base of Eye-consciousness, ...p ... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is near. (The Five Pasāda Rūpa)

13. (ii) External Corporeality which is Distant

781. What is the external Corporeality which is distant?

There is the Faculty of Femininity ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is distant.

13. (iii) External Corporeality which is Near

782. What is the external Corporeality which is near?

There is visible object which causes the arising of Eye-consciousness ...p... tangible object which causes the arising of Body-consciousness.

This is the external Corporeality which is near.

(b) Twenty-five Triads Concerning Bases

1. (i) External Corporeality which is not the Base of Eye-contact

783. What is the external Corporeality which is not the base of Contact associated with Eye-consciousness?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the base of Contact associated with Eye-consciousness.

1. (ii) Internal Corporeality which is
the Base of Eye-contact

784. What is the internal Corporeality which is the base of Contact associated with Eye-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness.

This is the internal Corporeality which is the base of Contact associated with Eye-consciousness. (Cakkhu Pasāda)

1. (iii) Internal Corporeality which is not
the Base of Eye-contact

785. What is the internal Corporeality which is not the base of Contact associated with Eye-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the base of Contact associated with Eye-consciousness.

2-5. (i) External Corporeality which is not
the Base of Sensation, etc, Caused by
Eye-consciousness

786. What is the external Corporeality which is not the base of Sensation caused by Contact associated with Eye-consciousness ...p... of perception ...p... of Volition ...p... of Eye-consciousness?

There is visible object that causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food

This is the external Corporeality which is not the base of Eye-consciousness.

5. (ii) Internal Corporeality which is
the Base of Eye-consciousness

787. What is the internal Corporeality which is the base of Eye-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness.

This is the internal Corporeality which is the base of Eye-consciousness. (Cakkhu Pasāda)

5. (iii) Internal Corporeality which is not
the Base of Eye-consciousness

788. What is the internal Corporeality which is not the base of Eye-consciousness?

There is the Corporeality which is the Sense-base of Ear-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the base of Eye-consciousness.

6-21. (i) External Corporeality which is not
the Base of Ear-contact, etc.

789. What is the external Corporeality which is not the base of Contact associated with Ear-consciousness ...p... not the base of Contact associated with Nose-consciousness ...p... not the base of Contact associated with Tongue-consciousness ...p... not the base of Contact associated with Body-consciousness?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the base of Contact associated with Body-consciousness.

21. (ii) Internal Corporeality which is the Base of Body-contact

790. What is the internal Corporeality which is the base of Contact associated with Body-consciousness?

There is the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is the Base of Contact associated with Body-consciousness. (Kāya Pasāda)

21. (iii) Internal Corporeality which is not the Base of Body-contact

791. What is the internal Corporeality which is not the base of Contact associated with Body-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Tongue-consciousness.

This is the internal Corporeality which is not the base of Contact associated with Body-consciousness.

22-25. (i) External Corporeality which is not the Base of Body-consciousness

792. What is the external Corporeality which is not the Base of Sensation ...p... of Perception ...p... of Volition ...p... of Body-consciousness?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the base of Body-consciousness.

25. (ii)* Internal Corporeality which is the Base of Body-consciousness

793. What is the internal Corporeality which is the base of Body-consciousness?

There is the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is the base of Body-consciousness. (Kāya Pasāda)

25. (iii) Internal Corporeality which is not the Base of Body-consciousness

794. What is the internal Corporeality which is not the base of Body-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Tongue-consciousness.

This is the internal Corporeality which is not the base of Body-consciousness.

(c) Twenty-five Triads Concerning Sense-objects

1. (i) Internal Corporeality which is not the Sense-object of Eye-contact

795. What is the internal Corporeality which is not the Sense-object of Contact associated with Eye-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the Sense-object of Contact associated with Eye-consciousness.
(The Five Paśāda Rūpa)

1. (ii) External Corporeality which is
the Sense-object of Eye-contact

796. What is the external Corporeality which is the Sense-object of Contact associated with Eye-consciousness?

There is visible object which causes the arising of Eye-consciousness.

This is the external Corporeality which is the Sense-object of Contact associated with Eye-consciousness.

1. (iii) External Corporeality which is not
the Sense-object of Eye-contact

797. What is the external Corporeality which is not the Sense-object of Contact associated with Eye-consciousness?

There is sound which causes the arising of Ear-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Sense-object of Contact associated with Eye-consciousness.

2-5. (i) Internal Corporeality which is not
the Sense-object of Eye-consciousness, etc.

798. What is the internal Corporeality which is not the Sense-object of Sensation caused by Contact

associated with Eye-consciousness ...p... of Perception ...p... of Volition ...p... of Eye-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p...the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the Sense-object of Eye-consciousness. (The Five Pasāda Rūpa)

5. (ii). External Corporeality which is the Sense-object of Eye-consciousness

799. What is the external Corporeality which is the Sense-object of Eye-consciousness?

There is visible object which causes the arising of Eye-consciousness.

This is the external Corporeality which is the Sense-object of Eye-consciousness.

5. (iii) External Corporeality which is not the Sense-object of Eye-consciousness

800. What is the external Corporeality which is not the Sense-object of Eye-consciousness?

There is sound which causes the arising of Ear-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Sense-object of Eye-consciousness.

6-21. (i) Internal Corporeality which is not the Sense-object of Ear-contact, etc.

801. What is the internal Corporeality which is not the Sense-object of Contact associated with

Ear-consciousness ...p... of Contact associated with Nose-consciousness ...p... of Contact associated with Tongue-consciousness ...p... of Contact associated with Body-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the Sense-object of Contact associated with Body-consciousness. (The Five Pasāda Rūpa)

21. (ii) External Corporeality which is the Sense-object of Body-contact

802. What is the external Corporeality which is the Sense-object of Contact associated with Body consciousness.

There is tangible object which causes the arising of Body-consciousness.

This is the external Corporeality which is the Sense-object of Contact associated with Body-consciousness. (Pathavī, tejo, vāyo)

21. (iii) External Corporeality which is not the Sense-object of Body-contact

803. What is the external Corporeality which is not the Sense-object of Contact associated with Body-consciousness?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Sense-object of Contact associated with Body-consciousness.

22-25. (i) Internal Corporeality which is not the Sense-object of Body-consciousness

804. What is the internal Corporeality which is not the Sense-object of Sensation caused by Contact associated with Body-consciousness ...p... of Perception ...p... of Volition ...p... of Body-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of body-consciousness.

This is the internal Corporeality which is not the Sense-object of Body-consciousness. (The Five Pasāda Rūpa)

25. (ii) External Corporeality which is the Sense-object of Body-consciousness

805. What is the external Corporeality which is the Sense-object of Body-consciousness?

There is tangible object which causes the arising of Body-consciousness.

This is the external Corporeality which is the Sense-object of Body-consciousness.

25. (iii) External Corporeality which is not the Sense-object of Body-consciousness

806. What is the external Corporeality which is not the Sense-object of Body-consciousness?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is the not the Sense-object of Body-consciousness.

(d) Ten Triads Concerning Sense-base

1. (i) External Corporeality which is not the Sense-base of Eye-consciousness

807. What is the External Corporeality which is not the Sense-base of Eye-consciousness?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Sense-base of Eye-consciousness. (Corporeality other than Pasāda Rūpa)

1. (ii) Internal Corporeality which is the Sense-base of Eye-consciousness

808. What is the internal Corporeality which is the Sense-base of Eye-consciousness?

‘The eye’ means the Corporeality which is the Sense-base of Eye-consciousness, ie., Eye-sensitivity, dependent on the four Primary Elements ...p... This Corporeality is also known ... as ‘The empty village’. (See the full text at para 596.)

1. (iii) Internal Corporeality which is not the Sense-base of Eye-consciousness

809. What is the internal Corporeality which is not the Sense-base of Eye-consciousness?

There is the Corporeality which is the Sense-base of Ear-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the Sense-base of Eye-consciousness.

2-5. (i) External Corporeality which is not the Sense-base of Ear-consciousness, etc.

810. What is the external Corporeality which is not the Sense-base of Ear-consciousness ...p... of Nose-consciousness ...p... of Tongue-consciousness ...p... of Body-consciousness?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Sense-base of Body-consciousness.

5. (ii) Internal Corporeality which is the Sense-base of Body-consciousness

811. What is the internal Corporeality which is the Sense-base of Body-consciousness?

‘The body’ means the Corporeality which is the Sense-base of Body-consciousness, i.e., Body-sensitivity, which is dependent on the four Primary Elements ...p... This Corporeality is also known as ‘the empty village’.

This is the internal Corporeality which is the Sense-base of Body-consciousness. (Kāya Pasāda)

5. (iii) Internal Corporeality which is not the Sense-base of Body-consciousness

812. What is the internal Corporeality which is not the Sense-base of Body-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Tongue-consciousness.

This is the internal Corporeality which is not the Sense-base of Body-consciousness.

6. (i) Internal Corporeality which is not a Visible Object

813. What is the internal Corporeality which is not a visible object which causes the arising of Eye-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not a visible object which causes the arising of Eye-consciousness.

6. (ii) External Corporeality which is a Visible Object

814. What is the external Corporeality which is a visible object which causes the arising of Eye-consciousness?

Dependent on the four Primary Elements, there is the Corporeality which is visible object which arises with impingement, and is of various colours ...p... This Corporeality is also known as the Element of Visible Object.

This is the external Corporeality which is a visible object which causes the arising of Eye-consciousness.

6. (iii) External Corporeality which is not a Visible Object

815. What is the external Corporeality which is not a visible object which causes the arising of Eye-consciousness?

There is Sound which causes the arising of Ear-consciousness ...p... nutriment derived from gross or fine food

This is the external Corporeality which is not a visible object which causes the arising of Eye-consciousness.

**7.10. (iii) Internal Corporeality which is not a
Sound, etc.**

816. What is the internal Corporeality which is not a sound which causes the arising of Ear-consciousness ...p... not a tangible object which causes the arising of Body-consciousness?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not tangible object which causes the arising of Body-consciousness.
(The Five Pasada Rupa)

**10. (ii) External Corporeality which is a
Tangible Object**

817. What is the external Corporeality which is a tangible object which causes the arising of Body-consciousness?

There is the Element of Solidity ...p.... This Corporeality is also known as the Element of tangible object.

This is the external Corporeality which is a tangible object which causes the arising of Body-consciousness. (Pathavy, Tejo, Vayo)

**10. (iii) External Corporeality which is not a
Tangible Object**

818. Which is the external Corporeality which is not a tangible object which causes the arising of Body-consciousness?

There is visible object which causes the arising of Body-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not a tangible object which causes the arising of Body-consciousness.

(e) Ten Triads Concerning Elements

1. (i) External Corporeality which is not the Eye-element

819. What is the external Corporeality which is not the Eye-element?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Eye-element.

1. (ii) Internal Corporeality which is the Eye-element

820. What is the internal Corporeality which is the Eye-element?

There is the Corporeality which is the Sense-base of Eye-consciousness.

This is the internal Corporeality which is the Eye-element. (Cakkhu Pasāda.)

1. (iii) Internal Corporeality which is not the Eye-element

821. What is the internal Corporeality which is not the Eye-element?

There is the Corporeality which is the Sense-base of Ear-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the Eye-element.

2-5. (i) External Corporeality which is not the Ear-element, etc.

822.. What is the external Corporeality which is not the Ear-element ...p... the Nose-element ...p... the Tongue-element ...p... the Body-element?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Body-element.

5. (ii) Internal Corporeality which is the Body-element.

823. What is the internal Corporeality which is the Body-element?

There is the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is the Body-element. (Kāya Pasāda)

5. (iii) Internal Corporeality which is not the Body-element

824. What is the internal Corporeality which is not the Body-element?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Tongue-consciousness.

This is the internal Corporeality which is not the Body-element.

6. (i) Internal Corporeality which is not an Element of Visible Object

825. What is the internal Corporeality which is not an Element of visible object?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not an element of visible object. (The Five Pasāda Rūpa)

6. (ii) External Corporeality which is the Element of Visible Object

826. What is the external Corporeality which is the Element of visible object?

There is visible object which causes the arising of Eye-consciousness.

This is the external Corporeality which is the Element of visible object. (Rūparammaṇa)

6. (iii) External Corporeality which is not an Element of Visible Object

827. What is the external Corporeality which is not an Element of visible object?

There is sound which causes the arising of Ear-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not an Element of visible object.

7-10. (i) Internal Corporeality which is not the Element of Sound, etc.

828. What is the internal Corporeality which is not the Element of sound ...p... not the Element of odour ...p... not the Element of taste ...p... not the Element of tangible object?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the Element of tangible object. (The Five Pasāda Rūpa)

10. (ii) External Corporeality which is the Element of Tangible Object

829. What is the external Corporeality which is the Element of tangible object?

There is tangible object which causes the arising of Body-consciousness.

This is the external Corporeality which is the Element of tangible object.

10. (iii) External Corporeality which is not the Element of Tangible Object

830. What is the external Corporeality which is not the Element of tangible object?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Element of tangible object.

(f) Eight Triads Concerning Faculties

1. (i) External Corporeality which is not the Eye-faculty

831. What is the external Corporeality which is not the Eye-faculty?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Eye-faculty.

1. (ii) Internal Corporeality which is the Eye-faculty

832. What is the internal Corporeality which is the Eye-faculty?

‘The eye’ means the Corporeality which is the Sense-base of Eye-consciousness, i.e., Eye-sensitivity, dependent on the four Primary Elements ...p... This Corporeality is also known as ‘the empty village’.

This is the Internal Corporeality which is the Eye-faculty. (Cakkhu Pasāda)

1. (iii) Internal Corporeality which is not the Eye-faculty

833. What is the internal Corporeality which is not the Eye-faculty?

There is the Corporeality which is the Sense-base of Ear-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the Internal Corporeality which is not the Eye-faculty.

2-5. (i) External Corporeality which is not the Ear-faculty, etc.

834. What is the external Corporeality which is not the Ear-faculty ...p... not the Nose-faculty ...p... not the Tongue-faculty ...p... not the Body-faculty?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Body-faculty.

5. (ii) Internal Corporeality which is the Body-faculty

835. What is the internal Corporeality which is the Body-faculty?

‘The body’ means the Corporeality which is the Sense-base of Body-consciousness, i.e., Body-sensitivity, dependent on the four Primary Elements ...p... This Corporeality is also known as ‘the empty village’.

This is the internal Corporeality which is the Body-faculty.

5. (iii) Internal Corporeality which is not the Body-faculty

836. What is the internal Corporeality which is not the Body-faculty?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the

Sense-base of Tongue-consciousness.

This is the internal Corporeality which is not the Body-faculty.

6. (i) Internal Corporeality which is not the
Faculty of Femininity

837. What is the internal Corporeality which is not the Faculty of femininity?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the Faculty of femininity. (The Five Pasāda Rūpa)

6. (ii) External Corporeality which is the
Faculty of Femininity

838. What is the external Corporeality which is the Faculty of femininity?

There is the appearance of the female (such as height, hands, legs, etc.), characteristics of femininity (e.g., absence of a beard, etc.), feminine behaviour, feminine deportment, the fact of being a female and feminine in nature.

This is the external Corporeality which is the Faculty of femininity.

6. (iii) External Corporeality which is not the
Faculty of Femininity

839. What is the external Corporeality which is not the Faculty of femininity?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine

food.

This is the external Corporeality which is not the Faculty of femininity.

7. (i) Internal Corporeality which is not the
Faculty of Masculinity

840. What is the Internal Corporeality which is not the Faculty of masculinity?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the Faculty of masculinity. (The Five Pasāda Rūpa)

7. (ii) External Corporeality which is the
Faculty of Masculinity

841. What is the external Corporeality which is the Faculty of masculinity?

There is the appearance of the male (such as height, hands, legs, etc.), characteristics of masculinity (e.g., having a beard, etc.), masculine behaviour, masculine deportment, the fact of being a male and masculine in nature.

This is the external Corporeality which is the Faculty of masculinity.

7. (iii) External Corporeality which is not the
Faculty of Masculinity

842. What is the external Corporeality which is not the Faculty of masculinity?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Faculty of masculinity.

8. (i) Internal Corporeality which is not the Faculty of Vitality

843. What is the internal Corporeality which is not the Faculty of vitality ?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the Faculty of vitality. (The Five Pasāda Rūpa)

8. (ii) External Corporeality which is the Faculty of Vitality

844. What is the external Corporeality which is the Faculty of Vitality?

There is the life-essence of physical phenomena, their stability, their going on, their being sustained, the fact of their existence, the cause of their existence, their preservation, vitality as the Faculty of vitality.

This is the external Corporeality which is the Faculty of Vitality.

8. (iii) External Corporeality which is not the Faculty of Vitality

845 What is the external Corporeality which is not the Faculty of vitality ?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Faculty of vitality.

(g) Twelve Triads Concerning Subtle Corporeality

1. (i) Internal Corporeality which is not
Bodily Intimation

846. What is the internal Corporeality which is not
bodily intimation?

There is the Corporeality which is the Sense-base of
Eye-consciousness . . . the Corporeality which is the Sense-
base of Body-consciousness.

This is the internal Corporeality which is not bodily
intimation. (The Five Pasāda Rūpa)

1 (ii) External Corporeality which is
Bodily Intimation

847. What is the external Corporeality which is
bodily intimation?

To one going forward, or going back, or looking
straight ahead, or looking sideways, or bending or stretching,
there arises, because of meritorious or demeritorious thoughts
or thoughts which are neither meritorious nor demeritorious,
that resoluteness of body, that clear resoluteness of body,
that obvious resoluteness of body, in making one's wishes
known, making one's wishes clearly known, making one's
wishes fully known.

This is the external Corporeality which is bodily
intimation

1. (iii) External Corporeality which is not
Bodily Intimation

848. What is the external Corporeality which is not
bodily intimation?

There is visible object which causes the arising of
Eye-consciousness ...p... nutriment derived from gross or fine
food.

This is the external Corporeality which is not bodily
intimation.

2. (i) Internal Corporeality which is not
Vocal Intimation

849. What is the internal Corporeality which is not
vocal intimation?

There is the Corporeality which is the Sense-base of
Eye-consciousness ...p... the Corporeality which is the
Sense-base of Body-consciousness.

This is the internal Corporeality which is not vocal
intimation. (The Five Pasāda Rūpa)

2. (ii) External Corporeality which is
Vocal Intimation

850. What is the external Corporeality which is
vocal intimation?

Because of meritorious or demeritorious thoughts or
thoughts which are neither meritorious nor demeritorious,
there arises speech, voice, enunciation, utterance, vocal noise,
making vocal noise, articulated speech. This is called speech.
By these vocal expressions, one's wishes are made known,
made clearly known, made fully known.

This is the external Corporeality which is vocal
intimation.

2. (iii) External Corporeality which is not
Vocal Intimation

851. What is the external Corporeality which is not vocal intimation?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not vocal intimation.

3. (i) Internal Corporeality which is not the
Element of Space

852. What is the internal Corporeality which is not the Element of Space?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the Element of Space.

3. (ii) External Corporeality which is the
Element of Space

853. What is the external Corporeality which is the Element of Space?

There is open space, that which has the nature of open space, the sky, that which has the nature of the sky, an opening, that which has the nature of an opening, the fact of being untouched by the four Primary Elements.

This is the external Corporeality which is the Element of Space.

3. (iii) External Corporeality which is not the Element of Space

854. What is the external Corporeality which is not the Element of Space?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Element of Space.

4. (i) Internal Corporeality which is not the Element of Cohesion

855. What is the internal Corporeality which is not the Element of Cohesion?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not the Element of Cohesion. (The Five Pasāda Rūpa)

4. (ii) External Corporeality which is the Element of Cohesion

856. What is the external Corporeality which is the Element of Cohesion?

There is fluidity, that which has the nature of fluidity, viscosity, that which has the nature of viscosity, that which holds Corporeality together.

This is the external Corporeality which is the Element of Cohesion.

4. (iii) External Corporeality which is not the
Element of Cohesion

857. What is the external Corporeality which is not the Element of Cohesion?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not the Element of Cohesion.

5. (i) Internal Corporeality which is not
Quickness of Corporeality

858. What is the internal Corporeality which is not Quickness of Corporeality?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not Quickness of Corporeality.

5. (ii) External Corporeality which is
Quickness of Corporeality

859. What is the external Corporeality which is Quickness of Corporeality?

There is quickness, capacity to change fast, absence of sluggishness, lightness.

This is the external Corporeality which is Quickness of Corporeality.

5. (iii) External Corporeality which is not
Quickness of Corporeality

860. What is the external Corporeality which is not
Quickness of Corporeality?

There is visible object which causes the arising of
Eye-consciousness ...p... nutriment derived from gross or fine
food.

This is the external Corporeality which is not Quickness
of Corporeality.

6. (i) Internal Corporeality which is not
Malleability of Corporeality

861. What is the internal Corporeality which is not
Malleability of Corporeality?

There is the Corporeality which is the Sense-base of
Eye-consciousness ...p... the Corporeality which is the
Sense-base of Body-consciousness.

This is the internal Corporeality which is not
Malleability of Corporeality.

6. (ii) External Corporeality which is
Malleability of Corporeality

862. What is the external Corporeality which is
Malleability of Corporeality?

There is malleability, pliability, non-rigidity, non-
-hardness.

This is the external Corporeality which is Malleability
of Corporeality.

6. (iii) External Corporeality which is not
Malleability of Corporeality

863. What is the external Corporeality which is not
Malleability of Corporeality?

There is visible object which causes the arising of
Eye-consciousness ...p... nutriment derived from gross or fine
food.

This is the external Corporeality which is not
Malleability of Corporeality.

7. (i) Internal Corporeality which is not
Preparedness of Corporeality for Good Action

864. What is the internal Corporeality which is not
Preparedness of Corporeality for good action?

There is the Corporeality which is the Sense-base of
Eye-consciousness ...p... the Corporeality which is the Sense-
base of Body-consciousness.

This is the internal Corporeality which is not prepared-
ness of Corporeality for good action. (The Five Pasāda
Rūpa)

7. (ii) External Corporeality which is Preparedness of
Corporeality for Good Action

865. What is the external Corporeality which is
Preparedness of Corporeality for good action?

There is preparedness for good action, the fact of
being prepared for good action, having the nature of
preparedness for good action.

This is the external Corporeality which is preparedness
of Corporeality for good action.

7. (iii) External Corporeality which is not Preparedness of Corporeality for Good Action

866. What is the external Corporeality which is not Preparedness of Corporeality for good action?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not preparedness of Corporeality for good action.

8. (i) Internal Corporeality which is not at the Stage of the Beginning of Conception

867. What is the internal Corporeality which is not at the stage of the beginning of conception?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not at the stage of the beginning of conception. (The Five Pasada Rupa)

8. (ii) External Corporeality which Arises at the Beginning of Conception.

868. What is the external Corporeality which arises at the beginning of conception?

There is the initial integration of the Sense-base (at the moment of conception) which arises at the beginning of conception.

This is the external Corporeality which arises at the beginning of conception.

8. (iii) External Corporeality which is not at the Stage of the Beginning of Conception

869. What is the external Corporeality which is not at the stage of the beginning of conception?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross fine food.

This is the external Corporeality which is not at the stage of the beginning of conception.

9. (i) Internal Corporeality which is not Continued Development of Corporeality

870. What is the internal Corporeality which is not at the stage of continued development of Corporeality?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p.... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not at the stage of continued development of Corporeality.

9. (ii) External Corporeality which is Continued Development of Corporeality

871. What is the external Corporeality which is the continued development of Corporeality which arose at the beginning of conception?

There is the continued development of the initial integration of the Sense-base of the moment of conception.

This is the external Corporeality which is the continued development of Corporeality which arose at the beginning of conception.

9. (iii) External Corporeality which is not Continued Development of Corporeality

872. What is the external Corporeality which is not the continued development of Corporeality which arose at the beginning of conception?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not continued development of Corporeality which arose at the beginning of conception.

10. (i) Internal Corporeality not at the Stage of Ageing and Decay

873. What is the internal Corporeality which is not Corporeality at the stage of ageing and decay?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not Corporeality at the stage of ageing and decay. (The Five Pasāda Rūpa)

10. (ii) External Corporeality at the Stage of Ageing and Decay

874. What is the external Corporeality which is Corporeality at the stage of ageing and decay?

There is ageing, decaying, the loss of teeth, the greying of hair, the wrinkling of skin, the falling vitality, the decline of the faculties.

This is the external Corporeality which is Corporeality at the stage of ageing and decay.

10. (iii) External Corporeality not at the
Stage of Ageing and Decay

875. What is the external Corporeality which is not Corporeality at the stage of ageing and decay?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not Corporeality at the stage of ageing and decay.

11. (i) Internal Corporeality not at the
Stage of Dissolution

876. What is the internal Corporeality which is not Corporeality at the stage of dissolution?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not Corporeality at the stage of dissolution. (The Five Pasāda Rūpa)

11. (ii) External Corporeality which is at the
Stage of Dissolution

877. What is the external Corporeality which is Corporeality at the stage of dissolution?

There is extinction, destruction, disintegration, complete disintegration, dissolution, disappearance of Corporeality.

This is the external Corporeality which is at the stage of dissolution.

11. (iii) External Corporeality not at the Stage of Dissolution

878. What is the external Corporeality which is not Corporeality at the stage of dissolution?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the external Corporeality which is not Corporeality at the stage of dissolution.

12. (i) Internal Corporeality which is not Nutriment

879. What is the internal Corporeality which is not nutriment derived from gross or fine food?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness.

This is the internal Corporeality which is not nutriment derived from gross or fine food. (The Five Pasāda Rūpa)

12. (ii) External Corporeality which is Nutriment

880. What is the external Corporeality which is nutriment derived from gross or fine food?

There is rice, coarse rice cakes, flour cakes, fish, meat, milk, curds, butter, ghee, cooking oil, honey, and molasses.

Apart and different from the above, there are also other kinds of food in various localities which are eaten, chewed or swallowed to fill up the stomachs of beings.

It is these foods digested into nutriment which keep beings alive.

This is the external Corporeality which is nutriment derived from gross or fine food.

12. (iii) External Corporeality which is not Nutriment

881. What is the external Corporeality which is not nutriment derived from gross or fine food?

There is visible object which causes the arising of Eye-consciousness ...p... Corporeality at the stage of dissolution.

This is the external Corporeality which is not nutriment derived from gross or fine food.

END OF THE THIRD METHOD

Fourth Method (Catukka): Counting of Corporeality in Four Categories in 22 Sets

1. (i) Dependent Corporeality Born of Kamma

882. What is the dependent Corporeality which is kamma-born?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness, the Faculty of Femininity, the Faculty of Masculinity, and the Faculty of Vitality. (The Five Pasāda Rūpa, two Bhāvā Rūpa, Āvita Rūpa. These are the Corporeality which are definitely caused by deeds.)

Apart and different from the above, there is also Corporeality which is the result of deeds previously done, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, the Element of Space, Corporeality which

arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food. (These are the Corporeality which are not definitely caused by deeds.)

This is the dependent Corporeality which is kamma-born.

1. (ii) Dependent Corporeality not Kamma-born

883. What is the dependent Corporeality which is kamma-born?

There is sound which causes the arising of Ear-consciousness, bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, the Element of Space, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the dependent Corporeality which is not kamma-born.

1. (iii) Non-dependent Corporeality Kamma-born

884. What is the non-dependent Corporeality which is kamma-born?

There is tangible object which causes the arising of Body-consciousness and the Element of cohesion which are kamma-born.

This is the non-dependent Corporeality which is kamma-born. (The Four Primary Elements.)

1. (iv) Non-dependent Corporeality not
Kamma-born

885. What is the non-dependent Corporeality which is not kamma-born?

There is tangible object which causes the arising of Body-consciousness and the Element of Cohesion which are not kamma-born.

This is the non-dependent Corporeality which is not kamma-born. (The Four Primary Elements.)

2. (i) Dependent Corporeality, Kamma-born
as well as an Object of Clinging

886. What is the dependent Corporeality which is kamma-born as well as an object of Clinging?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness, the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality. (The Five Pasāda Rūpa, two Bhāva Rūpa and Jīvita Rūpa)

Apart and different from the above, there is also Corporeality which arises as a result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, the Element of Space, Corporeality which arises at the beginning of conception, Corporeality which is

the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the dependent Corporeality which is kamma-born as well as an object of Clinging.

2. (ii) Dependent Corporeality not Kamma-born but is an Object of Clinging

887. What is the dependent Corporeality which is not kamma-born but is an object of Clinging?

There is sound which causes the arising of Ear-consciousness, bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, the Element of Space, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the dependent Corporeality which is not kamma-born but is an object of Clinging.

2. (iii) Non-dependent Corporeality, Kamma-born as well as an Object of Clinging

888. What is the non-dependent Corporeality which is kamma-born as well as an object of Clinging?

There is tangible object which causes the arising of Body-consciousness and the Element of cohesion which are the results of deeds done previously.

This is the non-dependent Corporeality which is kamma-born as well as an object of Clinging. (The Four Primary Elements)

2. (iv) Non-dependent Corporeality not Kamma-born but is an Object of Clinging

889. What is the non-dependent Corporeality which is not kamma-born but is an object of Clinging?

There is tangible object which causes the arising of Body-consciousness and the Element of Cohesion which are not kamma-born.

This is the non-dependent Corporeality which is not kamma-born but is an object of Clinging. (The Four Primary Elements)

3. (i) Dependent Corporeality with Impingement

890. What is the dependent Corporeality which arises with impingement?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... taste which causes the arising of Tongue-consciousness.

This is the dependent Corporeality which arises with impingement. (The Five Pasāda Rūpa plus the four Sense-objects, namely, visible object, sound, odour and taste.)

3. (ii) Dependent Corporeality without Impingement

891. What is the dependent Corporeality which arises without impingement?

There is the Faculty of Femininity ...p... and nutriment derived from gross or fine food.

This is the dependent Corporeality which arises without impingement.

3. (iii) Non-dependent Corporeality with
Impingement

892. What is the non-dependent Corporeality which arises with impingement?

There is tangible object which causes the arising of Body-consciousness.

This is the non-dependent Corporeality which arises with Impingement.

3. (iv) Non-dependent Corporeality without
Impingement

893. What is the non-dependent Corporeality which arises without impingement?

There is the Element of Cohesion.

This is the non-dependent Corporeality which arises without impingement.

4. (i) Dependent Gross Corporeality

894. What is the dependent Corporeality which is gross?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... taste which causes the arising of Tongue-consciousness.

This is the dependent Corporeality which is gross. (The Five Pasāda Rūpa and the four Ārammaṇas: Rūpa, Sadda, Gandha and Rasa)

4. (ii) Dependent Subtle Corporeality

895. What is the dependent Corporeality which is subtle?

There is the Faculty of Femininity ...p... and nutriment derived from gross or fine food.

This is the dependent Corporeality which is subtle.

4. (iii) Non-dependent Gross Corporeality

896. What is the non-dependent Corporeality which is gross?

There is tangible object which causes the arising of Body-consciousness.

This is the non-dependent Corporeality which is gross.

4. (iv) Non-dependent Subtle Corporeality

897. What is the non-dependent Corporeality which is subtle?

There is the Element of Cohesion.

This is the non-dependent Corporeality which is subtle.

5. (i) Dependent Corporeality which is Distant

898. What is the dependent Corporeality which is distant (i.e., not obvious)?

There is the Faculty of Femininity ...p... and nutriment derived from gross or fine food.

This is the dependent Corporeality which is distant (i.e., not obvious.)

5. (ii) Dependent Corporeality which is Near

899. What is the dependent Corporeality which is near (i.e., obvious)?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... tangible object which causes the arising of Body-consciousness.

This is the dependent Corporeality which is near (i.e., obvious). (The Five Pasāda Rūpa and the four Ārammaṇas, Rūpa, Sadda, Gandha and Rasa)

5. (iii) Non-dependent Corporeality
which is Distant

900. What is the non-dependent Corporeality which is distant (i.e., not obvious)?

There is the Element of cohesion.

This is the non-dependent Corporeality which is distant (i.e., not obvious).

5. (iv) Non-dependent Corporeality
which is Near

901. What is the non-dependent Corporeality which is near (i.e., obvious)?

There is tangible object which causes the arising of Body-consciousness.

This is the non-dependent Corporeality which is near (i.e., obvious).

6. (i) Kamma-born Visible Corporeality

902. What is the kamma-born Corporeality which is visible?

There is visible object which is the result of deeds done previously and which causes the arising of Eye-consciousness.

This is the kamma-born Corporeality which is visible.

6. (ii) Kamma-born Non-visible Corporeality

903. What is the kamma-born Corporeality which is not visible?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness, the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality. (Five Pasāda Rūpa, two Bhāva Rūpa, Jīvita Rūpa.)

Apart and different from the above, there is also Corporeality which arises as a result of deeds done previously, such as odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the kamma-born Corporeality which is not visible.

6. (iii) Non-kamma-born Visible Corporeality

904. What is the non-kamma-born Corporeality which is visible?

There is visible object which is not the result of deeds done previously and which causes the arising of Eye-consciousness.

This is the non-kamma-born Corporeality which is visible.

6. (iv) Non-kamma-born Non-visible Corporeality

905. What is the non-kamma-born Corporeality which is not visible?

There is sound which causes the arising of Ear-consciousness, bodily intimation, vocal intimation, quickness of Corporeality, Malleability of Corporeality, Preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution. (Saddārammaṇa, two Viññatti Rūpa, three Rūpas: Lahutā, Jaratā and Aniccatā)

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the non-kamma-born Corporeality which is visible.

7. (i) Kamma-born Corporeality with Impingement

906. What is the kamma-born Corporeality which arises with impingement?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness. (The Five Pasāda Rūpa.)

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness.

This is the kamma-born Corporeality which arises with impingement

7. (ii) Kamma-born Corporeality without Impingement

907. What is the kamma-born Corporeality which arises without impingement?

There is the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality. (Two Bhāva Rūpa, Jīvita Rūpa.)

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the kamma-born Corporeality which arises without impingement

7. (iii) Non-kamma-born Corporeality with Impingement

908. What is the non-kamma-born Corporeality which arises with impingement?

There is the sound which causes the arising of Ear-consciousness. (Saddārammaṇa)

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness.

This is the non-kamma-born Corporeality which arises with impingement.

7. (iv) Non-kamma-born Corporeality without Impingement

909. What is the non-kamma-born Corporeality which arises without impingement?

There is bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution. (Two Viññati Rūpa, three Rūpas: Lahutā, Jaratā, and Aniccatā)

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the Corporeality which is not kamma-born which arises without impingement.

8. (i) Kamma-born Corporeality which is a Primary Element

910. What is the kamma-born Corporeality which is a Primary Element?

There is tangible object which causes the arising of Body-consciousness and the Element of Cohesion which are the result of deeds done previously.

This is the kamma-born Corporeality which is a Primary Element.

8. (ii) Kamma-born Corporeality which is not a Primary Element

911. What is the kamma-born Corporeality which is not a Primary Element?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness, the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality.

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, the Element of Space, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the kamma-born Corporeality which is not a Primary Element.

8. (iii) Non-kamma-born Corporeality which is a Primary Element

912. What is the non-kamma-born Corporeality which is a Primary Element?

There is tangible object which causes the arising of Body-consciousness and the Element of Cohesion which are

not the result of deeds done previously.

This is the non-kamma-born Corporeality which is a Primary Element.

8. (iv) Non-kamma-born Corporeality which is not a Primary Element

913. What is the non-kamma-born Corporeality which is not a Primary Element?

There is sound which causes the arising of Ear-consciousness, bodily intimation, vocal intimation, quickness of Corporeality, Malleability of Corporeality, Preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, the Element of Space, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the non-kamma-born Corporeality which is not a Primary Element.

9. (i) Kamma-born Gross Corporeality

914. What is the kamma-born Corporeality which is gross?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness. (The Five Pasāda Rūpa)

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness.

This is the kamma-born Corporeality which is gross.

9. (ii) Kamma-born Subtle Corporeality

915. What is the kamma-born Corporeality which is subtle?

There is the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality.

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the kamma-born Corporeality which is subtle.

9. (iii) Non-kamma-born Gross Corporeality

916. What is the non-kamma-born Corporeality which is gross?

There is sound which causes the arising of Ear-consciousness.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-

consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness.

This is the non-kamma-born Corporeality which is gross.

9. (iv) Non-kamma-born Subtle Corporeality

917. What is the non-kamma-born Corporeality which is subtle?

There is bodily intimation, vocal intimation, quickness of Corporeality, Malleability of Corporeality, Preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the non-kamma-born Corporeality which is subtle.

10. (i) Kamma-born Corporeality which is Distant

918. What is the kamma-born Corporeality which is distant (i.e., not obvious)?

There is the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality.

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception.

Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the kamma-born Corporeality which is distant (i.e., not obvious).

10. (ii) Kamma-born Corporeality which is Near

919. What is the kamma-born Corporeality which is near (i.e., obvious)?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness. (The Five Pasāda Rūpa)

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness.

This is the kamma-born Corporeality which is near (i.e., not obvious).

10. (iii) Non-kamma-born Corporeality which is Distant

920. What is the non-kamma-born Corporeality which is distant (i.e., not obvious)?

There is bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously,

such as the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the non-kamma-born Corporeality which is distant (i.e., not obvious)

10. (iv) Non-kamma-born Corporeality
which is Near

921. What is the non-kamma-born Corporeality which is near (i.e., obvious)?

There is sound which causes the arising of Ear-consciousness.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness.

This is the non-kamma-born Corporeality which is near (i.e., obvious.)

11. (i) Kamma-born Corporeality, an Object of
Clinging, which is Visible

922. What is the Corporeality, kamma-born as well as an object of Clinging, which is visible?

There is visible object which is the result of deeds done previously, and which causes the arising of Eye-consciousness.

This is the Corporeality, kamma-born as well as an object of Clinging, which is visible.

11. (ii) Kamma-born Corporeality, an Object of Clinging, which is not Visible

923. What is the Corporeality, kamma-born as well as an object of Clinging, which is not visible?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness, the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality.

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose-at the beginning of conception, nutriment derived from gross or fine food.

This is the Corporeality, kamma-born as well as an object of Clinging, which is not visible.

11. (iii) Non-kamma-born Corporeality but an Object of Clinging which is Visible

924. What is the Corporeality, not kamma-born but is an object of Clinging, which is visible?

There is visible object which is not the result of deeds done previously, but is the cause of the arising of Eye-consciousness.

This is the Corporeality, not kamma-born but is an object of Clinging, which is visible.

11. (iv) Non-kamma-born Corporeality but an Object of Clinging which is not Visible

925. What is the Corporeality, not kamma-born but is an object of Clinging, which is not visible?

There is sound which causes the arising of Ear-consciousness, bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the Corporeality, not kamma-born but is an object of Clinging, which is not visible.

12. (i) Kamma-born Corporeality, an Object of Clinging, which arise with Impingement

926. What is the Corporeality, kamma-born as well as an object of Clinging, which arises with impingement?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness. (The Five Pasāda Rūpa

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness.

This is the Corporeality, kamma-born as well as an object of Clinging, which arises with impingement.

12. (ii) Kamma-born Corporeality, an Object of Clinging, which arises without Impingement

927. What is the Corporeality, kamma-born as well as an object of Clinging, which arises without impingement?

There is the Faculty or Femininity, the Faculty of Masculinity, the Faculty of Vitality.

Apart and different from the above, there is also Corporeality, which is the result of deeds done previously, such as the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the Corporeality, kamma-born as well as an object of Clinging, which arises without impingement.

12. (iii) Non-kamma-born Corporeality, but an Object of Clinging, which Arises with Impingement

928. What is the Corporeality, not kamma-born but an object of Clinging, which arises with impingement?

There is sound which causes the arising of Ear-consciousness.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness.

This is the Corporeality, not kamma-born but an object of Clinging, which arises with impingement.

12. (iv) Non-Kamma-born Corporeality,
an Object of Clinging, which arises
without Impingement

929. What is the Corporeality which is not kamma-born but an object of Clinging, which arises without impingement?

There is bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as the Element of Space, the Element of cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the Corporeality, which is not kamma-born but an object of Clinging, which arises without impingement.

13. (i) Kamma-born Corporeality, an Object of Clinging, which is a Primary Element

930. What is the Corporeality, kamma-born as well as an object of Clinging, which is a Primary Element?

There is tangible object which causes the arising of Body-consciousness and the Element of Cohesion which are the result of deeds done previously.

This is the Corporeality, kamma-born as well as an object of Clinging, which is a Primary Element.

13. (ii) Kamma-born Corporeality, an Object of Clinging, which is not a Primary Element

931. What is the Corporeality, kamma-born as well as an object of Clinging, which is not a Primary Element?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness, the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality. (Eight Faculties which definitely are kamma-born.)

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, the Element of Space, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the Corporeality, kamma-born as well as an object of Clinging, which is not a Primary Element.

13. (iii) Non-kamma-born Corporeality,
an Object of Clinging and a Primary Element

932. What is the Corporeality, not kamma-born but an object of Clinging, which is a Primary Element?

There is tangible object which causes the arising of Body-consciousness, the Element of Cohesion which are not the result of deeds done previously.

This is the Corporeality, not kamma-born but an object of Clinging, which is a Primary Element.

13. (iv) Non-kamma-born Corporeality,
an Object of Clinging, not a Primary Element

933. What is the Corporeality, not kamma-born but an object of Clinging, which is not a Primary Element?

There is sound which causes the arising of Ear-consciousness, bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, the Element of Space, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the Corporeality, not kamma-born but an object of Clinging, which is not a Primary Element.

14. (i) Kamma-born Corporeality, an Object of Clinging, which is Gross

934. What is the Corporeality, kamma-born as well as an object of Clinging, which is gross?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness. (Five kinds of definitely kamma-born Corporeality.)

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, tangible object which causes the arising of Body-consciousness. (Six kinds of Corporeality not definitely kamma-born.)

This is the Corporeality, kamma-born as well as an object of Clinging, which is gross.

14. (ii) Kamma-born Corporeality, an Object of Clinging, which is Subtle

935. What is the Corporeality, kamma-born as well as an object of Clinging, which is subtle?

There is the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality. (Three kinds of definitely kamma-born Corporeality.)

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of

Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food. (Five kinds of Corporeality not definitely kamma-born.)

This is the Corporeality, kamma-born as well as an object of Clinging, which is subtle.

14. (iii) Non-kamma-born Corporeality,
an Object of Clinging, which is Gross

936. What is the Corporeality, not kamma-born but an object of Clinging, which is gross?

There is sound which causes the arising of Ear-consciousness.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness.

This is the Corporeality, not kamma-born but an object of Clinging, which is gross.

14. (iv) Non-kamma-born Corporeality,
an Object of Clinging, which is Subtle

937. What is the Corporeality, not kamma-born but an object of Clinging, which is subtle?

There is bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously,

such as the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the Corporeality, not kamma-born but an object of Clinging, which is subtle.

15. (i) Kamma-born Corporeality, an Object of Clinging, which is Distant

938. What is the Corporeality, kamma-born as well as an object of Clinging, which is distant (i.e., not obvious)?

There is the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality. (Three kinds of definitely kamma-born Corporeality.)

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food. (Five kinds of Corporeality not definitely kamma-born.)

This is the Corporeality, kamma-born as well as an object of Clinging, which is distant (i.e., not obvious).

15. (ii) Kamma-born Corporeality, an Object of Clinging, which is Near

939. What is the Corporeality, kamma-born as well as an object of Clinging, which is near (i.e., obvious)?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... the Corporeality which is the Sense-base of Body-consciousness. (Five kinds of definitely kamma-born Corporeality.)

Apart and different from the above, there is also Corporeality which is the result of deeds done previously, such as visible object which causes the arising of Nose-consciousness, odour which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness. (Six kinds of Corporeality not definitely kamma-born.)

This is the Corporeality, kamma-born as well as an object of Clinging, which is near (i.e., obvious.)

15. (iii) Non-kamma-born Corporeality,
an Object of Clinging, which is Distant

940. What is the Corporeality, not kamma-born but an object of Clinging, which is distant (i.e., not obvious)?

There is bodily intimation, vocal intimation, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality at the stage of ageing and decay, Corporeality at the stage of dissolution.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as the Element of Space, the Element of Cohesion, Corporeality which arises at the beginning of conception, Corporeality which is the continued development of Corporeality which arose at the beginning of conception, nutriment derived from gross or fine food.

This is the Corporeality, not kamma-born but an object of Clinging, which is distant (i.e., not obvious)

15. (iv) Non-kamma-born Corporeality,
an Object of Clinging, which is Near

941. What is the Corporeality, not kamma-born but an object of Clinging, which is near (i.e., obvious)?

There is sound which causes the arising of Ear-consciousness.

Apart and different from the above, there is also Corporeality which is not the result of deeds done previously, such as visible object which causes the arising of Eye-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness.

This is the Corporeality, not kamma-born but an object of Clinging, which is near (i.e., obvious).

16. (i) Corporeality with Impingement,
which is a Faculty

942. What is the Corporeality which arises with impingement, which is a Faculty?

There is the Eye-faculty ...p... the Body-faculty. (The Five Pasāda Rūpa)

This is the Corporeality which arises with impingement and which is a Faculty.

16. (ii) Corporeality with Impingement,
which is not a Faculty

943. What is the Corporeality which arises with impingement, which is not a Faculty?

There is visible object which causes the arising of Eye-consciousness ...p... tangible object which causes the

arising of Body-consciousness. (The Five Sense-objects, the five Ārammaṇas)

This is the Corporeality which arises with impingement which is not a Faculty.

16. (iii) Corporeality without Impingement,
which is a Faculty

944. What is the Corporeality which arises without impingement, which is a Faculty?

There is the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality.

This is the Corporeality which arises without impingement, which is a Faculty.

16. (iv) Corporeality without Impingement,
which is not a Faculty

945. What is the Corporeality which arises without impingement, which is not a Faculty?

There is bodily intimation, vocal intimation ...p... nutriment derived from gross or fine food.

This is the Corporeality which arises without impingement, which is not a Faculty.

17. (i) Corporeality with Impingement,
which is a Primary Element

946. What is the Corporeality which arises with impingement, which is a Primary Element?

There is tangible object which causes the arising of Body-consciousness. (Pathaṇi, Tejo, Vāyo)

This is the Corporeality which arises with impingement, which is a Primary Element.

17. (ii) Corporeality with Impingement,
which is not a Primary Element

947. What is the Corporeality which arises with
impingement, which is not a Primary Element?

There is the Corporeality which is the Sense-base of
Eye-consciousness ...p... taste which causes the arising of
Tongue-consciousness. (See para 595)

This is the Corporeality which arises with impingement,
which is not a Primary Element.

17. (iii) Corporeality without Impingement,
which is a Primary Element

948. What is the Corporeality which arises without
impingement, which is a Primary Element?

There is the Element of Cohesion.

This is the Corporeality which arises without
impingement, which is a Primary Element.

17. (iv) Corporeality without Impingement,
which is not a Primary Element

949. What is the Corporeality which arises without
impingement, which is not a Primary Element?

There is the Faculty of Femininity ...p... nutriment
derived from gross or fine food. (See para 595)

This is the Corporeality which arises without
impingement, which is not a Primary Element.

18. (i) Corporeality which is a Faculty and is
Gross

950. What is the Corporeality which is a Faculty
and is gross?

There is the Eye-faculty ...p... the Body-faculty. (The Five Pasāda Rūpa)

This is the Corporeality which is a Faculty and is gross.

18. (ii) Corporeality which is a Faculty and is Subtle

951. What is the Corporeality which is a Faculty and is subtle?

There is the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality.

This is the Corporeality which is a Faculty and is subtle.

18. (iii) Corporeality which is not a Faculty and is Gross

952. What is the Corporeality which is not a Faculty and is gross?

There is visible object which causes the arising of Eye-consciousness ...p... tangible object which causes the arising of Body-consciousness. (The Five Ārammaṇas)

This is the Corporeality which is not a Faculty and is gross.

18. (iv) Corporeality which is not a Faculty and is Subtle

953. What is the Corporeality which is not a Faculty and is subtle?

There is bodily intimation, vocal intimation ...p... nutriment derived from gross or fine food. (See para 595)

This is the Corporeality which is not a Faculty and is subtle.

19. (i) Corporeality which is a Faculty and is
Distant

954. What is the Corporeality which is a Faculty and is distant (i.e., not obvious)?

There is the Faculty of Femininity, the Faculty of Masculinity, the Faculty of Vitality.

This is the Corporeality which is a Faculty and is distant (i.e., not obvious.).

19. (ii) Corporeality which is a Faculty and is
Near

955. What is the Corporeality which is a Faculty and is near (i.e., obvious)?

There is the Eye-Faculty ...p... the Body-faculty.
(The Five Pasāda Rūpa)

This is the Corporeality which is a Faculty and is near (i.e., obvious).

19. (iii) Corporeality which is not a
Faculty and is Distant

956. What is the Corporeality which is not a Faculty and is distant (i.e., not obvious)?

There is bodily intimation, vocal intimation ...p... nutriment derived from gross or fine food. (See para 595)

This is the Corporeality which is not a Faculty and is distant (i.e., not obvious.).

19. (iv) Corporeality which is not a
Faculty and is Near

957. What is the Corporeality which is not a Faculty and is near (i.e., obvious)?

Rupa Kanda

There is visible object which causes the arising of Eye-consciousness .. p... tangible object which causes the arising of Body-consciousness.

This is the Corporeality which is not a Faculty and is near (i.e., obvious).

20. (i) Corporeality which is a Primary Element and is Gross

958. What is the Corporeality which is a Primary Element and is gross?

There is tangible object which causes the arising of Body-consciousness. (Pathavi, Tajo, Vayo).

This is the Corporeality which is a Primary Element and is gross.

20. (ii) Corporeality which is a Primary Element and is Subtle

959. What is the Corporeality which is a Primary Element and is subtle?

There is the Element of Cohesion.

This is the Corporeality which is a Primary Element and is subtle.

20. (iii) Corporeality which is not a Primary Element and is Gross

960. What is the Corporeality which is not a Primary Element and is gross?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... taste which causes the arising of Tongue-consciousness. (See para 595)

This is the Corporeality which is not a Primary Element and is gross.

Dhammasangani

20. (iv) Corporeality which is not a Primary Element and is Subtle

961. What is the Corporeality which is not a Primary Element and is subtle?

There is the Faculty of Femininity ...p... nutriment derived from gross or fine food. (See para 595)

This is the Corporeality which is not a Primary Element and is subtle.

21. (i) Corporeality which is a Primary Element and is Distant

962. What is the Corporeality which is a Primary Element and is distant (i.e., not obvious)?

There is the Element of Cohesion.

This is the Corporeality which is a Primary Element and is distant (i.e., not obvious).

21. (ii) Corporeality which is a Primary Element and is Near

963. What is the Corporeality which is a Primary Element and is near (i.e., obvious)?

There is tangible object which causes the arising of Eye-consciousness.

This is the Corporeality which is a Primary Element and is near (i.e., obvious).

21. (iii) Corporeality which is not a Primary Element and is Distant

964. What is the Corporeality which is not a Primary Element and is distant (i.e., not obvious)?

There is the Faculty of Femininity ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not a Primary element and is distant (i.e., not obvious).

21. (iv) Corporeality which is not a Primary Element and is Near

965. What is the Corporeality which is not a Primary Element and is near (i.e., obvious)? .

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... taste which causes the arising of Tongue-consciousness.

This is the Corporeality which is not a Primary element and is near (i.e., obvious.).

22. (i-iv) Corporeality which can be Seen, Heard, Experienced, or Cognized

966. Visible object which causes the arising of Eye-consciousness is the Corporeality which can be seen.

(ii) Sound which causes the arising of Ear-consciousness is the Corporeality which can be heard.

(iii) Odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness are Corporeality which can be experienced.

(iv) All Corporeality is Corporeality which can be cognized by the mind.

Thus is Corporeality enumerated in Four Categories.

END OF THE FOURTH METHOD.

Fifth Method (Pañcaka): Counting of Corporeality in Five Categories

- (1) 967. What is the Corporeality which is the Element of solidity?

There is hardness, that which has the nature of roughness, the fact of being hard, and the nature of hardness which arises internally or externally and is kamma-born or not kamma-born.

This is the Corporeality which is the Element of solidity.

- (2) 968. What is the Corporeality which is the Element of cohesion?

There is fluidity, that which has the nature of fluidity, viscosity, that which has the nature of viscosity, and that which holds Corporeality together, which arises internally or externally and is kamma-born or not kamma-born.

This is the Corporeality which is the Element of cohesion.

- (3) 969. What is the Corporeality which is the Element of heat?

There is heat, that which has the nature of heat, body heat, that which has the nature of body heat, strong heat, and that which has the nature of strong heat, which arises internally or externally and is kamma-born or not kamma-born.

This is the Corporeality which is the Element of heat.

- (4) 970. What is the Corporeality which is the Element of motion?

There is motion, that which has the nature of motion, and rigidity of Corporeality which arises internally or externally and is kamma-born or not kamma-born.

This is the Corporeality which is the Element of motion.

(5) 971. What is the dependent Corporeality?

There is the Corporeality which is the Sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food. (See para 595)

This is the dependent Corporeality.

Thus is Corporeality enumerated in five categories.

END OF THE FIFTH METHOD

Sixth Method (Chakka): Counting of Corporeality in Six Categories

972. (1) Visible object is Corporeality cognizable by Eye-consciousness

(2) Sound is Corporeality cognizable by Ear-consciousness.

(3) Odour is Corporeality cognizable by Nose-consciousness

(4) Taste is Corporeality cognizable by Tongue-consciousness.

(5) Tangible object is Corporeality cognizable by Body-consciousness

(6) All Corporeality is Corporeality cognizable by Mind-consciousness.

Thus is Corporeality enumerated in six categories.

END OF THE SIXTH METHOD

Seventh Method (Sattaka): Counting of Corporeality in Seven Categories

973. (1) Visible object is Corporeality cognizable by Eye-consciousness

(2) Sound is Corporeality cognizable by Ear-consciousness.

(3) Odour is Corporeality cognizable by Nose-consciousness

(4) Taste is Corporeality cognizable by Tongue-consciousness.

(5) Tangible object is Corporeality cognizable by Body-consciousness

(6) Visible object, sound, odour, taste and tangible object are Corporeality cognizable by Mind-Element.

(7) All Corporeality is Corporeality cognizable by Mind-consciousness-Element.

Thus is Corporeality enumerated in seven categories.

END OF THE SEVENTH METHOD

**Eighth Method (Atṭhaka): Counting of Corporeality
in Eight Categories**

974. (1) Visible object is Corporeality cognizable by Eye-consciousness

(2) Sound is Corporeality cognizable by Ear-consciousness.

(3) Odour is Corporeality cognizable by Nose-consciousness

(4) Taste is Corporeality cognizable by Tongue-consciousness.

(5) Tangible object which causes the arising of a pleasant sensation and which is agreeable is Corporeality cognizable by Body-consciousness.

(6) Tangible object which causes the arising of an unpleasant sensation and which is not agreeable is Corporeality cognizable by Body-consciousness.

(7) Visible object, sound, odour, taste and tangible object are Corporeality cognizable by Mind-Element

(8) All Corporeality is Corporeality cognizable by Mind-consciousness-Element.

Thus is Corporeality enumerated in eight categories.

END OF THE EIGHTH METHOD

Ninth Method (Navaka): Counting of Corporeality in Nine Categories

975. (1) What is the Corporeality which is the Eye-faculty?

‘The eye’ means the Corporeality which is the **Sense-base of Eye-consciousness**, i.e., Eye-sensitivity, dependent on the four Primary Element ...p... This Corporeality is also known as ‘the empty village’. (See para 596.)

This is the Corporeality which is the Eye-faculty.

976. (2) What is the Corporeality which is the Ear-faculty? ...p... (See para 600)

(3) What is ... the Nose faculty? ...p... (See para 604.)

(4) What is ... the Tongue-faculty? ...p... (See para 608.)

(5) What is ... the Body-faculty? ...p... (See para 612)

(6) What is ... the Faculty of Femininity? ...p... (See para 632)

(7) What is ... the Faculty of Masculinity? ...p... (See para 633.)

(8) What is the Corporeality which is the Faculty of Vitality?

There is the life-essence of physical phenomena, their stability, their going on, their being sustained, the fact of their existence, the cause of their existence, their preservation, vitality as the Faculty of Vitality.

This is the Corporeality which is the Faculty of Vitality.

977. (9) What is the Corporeality which is not a Faculty?

There is visible object which causes the arising of Eye-consciousness ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not a Faculty.

Thus is Corporeality enumerated in nine categories.

END OF THE NINTH METHOD.

Tenth Method (Dasaka): Counting of Corporeality in Ten Categories

978. (1) What is the Corporeality which is the Eye-faculty?

‘The eye’ means the Corporeality which is the Sense-base of Eye-consciousness, i.e., Eye-sensitivity, dependent on the four Primary Element ...p... This Corporeality is also known as ‘the empty village’. (See para 596.)

This is the Corporeality which is the Eye-faculty.

979. (2) What is the Corporeality which is the Ear-faculty? ...p... (See para 600)

(3) What is ... the Nose faculty? ...p... (See para 604.)

(4) What is ... the Tongue-faculty? ...p... (See para 608.)

(5) What is ... the Body-faculty? ...p... (See para 612)

(6) What is ... the Faculty of Femininity? ...p... (See para 632)

(7) What is ... the Faculty of Masculinity? ...p... (See para 633.)

(8) What is the Corporeality which is the Faculty of Vitality?

There is the life-essence of physical phenomena, their stability, their going on, their being sustained, the fact of their existence, the cause of their existence, their preservation, vitality as the Faculty of Vitality.

This is the Corporeality which is the Faculty of Vitality.

980. (9) What is the Corporeality which is not a Faculty and which arises with impingement?

There is visible object which causes the arising of Eye-consciousness' ...p... tangible object which causes the arising of Body-consciousness.

This is the Corporeality which is not a Faculty and which arises with impingement.

981. (10) What is the Corporeality which is not a Faculty and which arises without impingement?

There is bodily intimation ...p... nutriment derived from gross or fine food.

This is the Corporeality which is not a Faculty and

which arises without impingement.

Thus is Corporeality enumerated in ten categories.

END OF THE TENTH METHOD

Eleventh Method (Ekadasaka): Counting of
Corporeality in Eleven Categories

982. (i) What is the Corporeality which is the
Sense-base of Eye-consciousness?

‘The eye’ means the Corporeality which is the
Sense-base of Eye-consciousness, i.e., Eye-sensitivity, dependent
on the four Primary Element ...p... This Corporeality is also
known as ‘the empty village’ (See para 596.)

This is the Corporeality which is the Sense-base of
Eye-consciousness.

983. (2) What is the Corporeality which is the
Sense-base of Ear-consciousness? ...p...
(See para 600.)

(3) What is ... the Sense-base of Nose-consciousness?
...p... (See 604.)

(4) What is ... the Sense-base of Tongue-consciousness?
...p... (See para 608.)

(5) What is ... the Sense-base of Body-consciousness?
...p... (See para 612.)

(6) What is visible object which causes the arising of
Eye-consciousness? ...p... (See para 616.)

(7) What is sound which causes the arising of Ear-
consciousness? ...p... (See para 620.)

(8) What is odour which causes the arising of Nose-consciousness? ...p... (See para 624.)

(9) What is taste which causes the arising of Tongue-consciousness? ...p... (See para 628.)

(10) What is the Corporeality which is tangible object which causes the arising of Body-consciousness?

There is the Element of solidity ...p... This Corporeality is also known as the Element of tangible object. (See para 647.)

This is the Corporeality which has these characteristics and which causes the arising of Body-consciousness.

984. (11) What is the Corporeality which is not visible, which arises without impingement and is included in the Corporeality which causes the arising of Mind-consciousness?

There is the Faculty of Femininity ...p... nutriment derived from gross or fine food. (See para 595) .

This is the Corporeality which is not visible, which arises without impingement and is included in the Corporeality which causes the arising of Mind-consciousness.

Thus is Corporeality enumerated in eleven categories.

END OF THE ELEVENTH METHOD

END OF DIVISION CONCERNING CORPOREALITY

III. DIVISION OF SUMMARIZED ANALYTICAL STATEMENTS

(Nikkhepa Kanda)

Chapter I

Analytical Exposition of the Triads

1. Kusala Tika

1. (1) (i) 985. What are the meritorious dhammā?

There are the three roots of meritoriousness, viz. absence of greed (alobha), absence of hatred (adosa) and absence of bewilderment (amoha); the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness associated with these roots of meritoriousness; and physical action, verbal action and mental action arising on account of the above roots of meritoriousness.

These are the meritorious dhammā.

(ii) 986. What are the demeritorious dhammā?

There are: the three roots of demeritoriousness, viz., greed (lobha), hatred (dosa) and bewilderment (moha); there are also the defilements existing together with these roots of demeritoriousness; the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness associated with the above roots of

demeritoriousness; and physical action, verbal action and mental action arising on account of these roots of demeritoriousness.

These are the demeritorious dhammā.

- (iii) 987. What are the dhammā which are neither meritorious nor demeritorious?

There are dhammā which are the resultants of meritorious and demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere, and the Supramundane which are the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities, and the aggregate of Consciousness, there are also dhammā which are neither meritorious nor demeritorious nor are resultants but are non-causative actions; there is also all that is Corporeality and also the Unconditioned Element (Nibbāna).

These are the dhammā which are neither meritorious nor demeritorious.

2. Vedanā Tika

- (i) 988. What are the dhammā which are associated with pleasant sensation?

Leaving aside the pleasant sensation from amongst the mind and mental concomitants associated with the pleasant sensation of the Sensuous Sphere, the Fine Material Sphere and the Supramundane, there are the aggregate of Perception, the aggregate of Volitional Activities, and the aggregate of Consciousness which are associated with that sensation.

These are the dhammā which are associated with pleasant sensation.

- (ii) 989. What are the dhammā which are associated with unpleasant sensation?

Leaving aside the unpleasant sensation from amongst the mind and mental concomitants associated with the unpleasant sensation of the Sensuous Sphere, there are the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness which are associated with that sensation.

These are the dhammā which are associated with unpleasant sensation.

- (iii) 990. What are the dhammā which are associated with neither pleasant nor unpleasant sensation?

Leaving aside the neither-pleasant-nor-unpleasant sensation from amongst the mind and mental concomitants associated with the neither-pleasant-nor-unpleasant sensation of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere, and the Supramundane, there are the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness which are associated with that sensation.

These are the dhammā which are associated with neither-pleasant-nor-unpleasant sensation.

3. Vipāka Tika

- (i) 991. What are the dhammā which are resultants?

There are: dhammā which are the resultants of meritorious or demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Supramundane, which are the aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which are resultants.

- (ii) 992. What are the dhammā which cause resultants?

There are: the meritorious or demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane, which are the aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which cause resultants.

- (iii) 993. What are the dhammā which are neither resultants nor which cause resultants?

There are: dhammā which are neither meritorious nor demeritorious nor are resultants but are non-causative actions; there is all that is Corporeality and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are neither resultants nor which cause resultants.

4. Upādiṇṇa Tika

- (i) 994. What are the dhammā which are kamma-born as well as objects of Clinging?

There are: objects of āsavas (the defilements of greed, wrong view and bewilderment that befuddle the mind) which are the resultants of meritorious or demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, and the Non-material Sphere, which are the aggregate of Sensation ...p... the aggregate of Consciousness; and there is also Corporeality which is the result of deeds done previously.

These are the dhammā which are kamma-born as well as objects of Clinging.

- (ii) 995. What are the dhammā which are not kamma-born but are objects of Clinging?

There are: objects of āsavas (the defilements of greed, wrong view and bewilderment that befuddle the mind) which are meritorious or demeritorious dhammā of the Sensuous Sphere, the Fine-material Sphere and the Non-material Sphere, which are the aggregate of Sensation ...p... the aggregate of Consciousness; there are also dhammā which are neither meritorious nor demeritorious nor are resultants but are non-causative actions; there is also Corporeality which is not the result of deeds done previously.

These are the dhammā which are not kamma-born but are objects of Clinging.

- (iii) 996. What are the dhammā which are neither kamma-born nor are objects of Clinging?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna)

These are the dhammā which are neither kamma-born nor are objects of Clinging.

5. Saṁkiliṭṭha Tika

- (i) 997. What are the dhammā which are defiled and which are also objects of defilements?

There are: the three roots of demeritoriousness, viz., greed, hatred and bewilderment; there are also the defilements existing together with these roots of demeritoriousness; the aggregate of Sensation ...p... the aggregate of Consciousness associated with these roots of demeritoriousness; and physical action, verbal action and mental action arising on account of these roots of demeritoriousness.

These are the dhammā which are defiled and which are also objects of defilements.

- (ii) 998. What are the dhammā which are not defiled but are objects of defilements?

There are: objects of āsavas (the defilements of greed, wrong view and bewilderment that befuddle the mind) which are meritorious or which are neither meritorious nor demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporality, the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness.

These are the dhammā which are not defiled but are objects of defilements.

- (iii) 999. What are the dhammā which are neither defiled nor are objects of defilements?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are neither defiled nor are objects of defilements.

6. Vitakka Tika

- (i) 1000. What are the dhammā which are associated with initial application of the mind and sustained application of the mind?

Leaving aside the initial application of the mind and sustained application of the mind from the mind and mental concomitants which are associated with the initial application of the mind of the Sensuous Sphere, the Fine Material sphere and the Supramundane, there are the

aggregate of Sensation ...p... the aggregate of Consciousness which are associated with that initial and sustained application of the mind.

These are the dhammā which are associated with initial application of the mind and sustained application of the mind.

- (ii) 1001. What are the dhammā which are not associated with initial application of the mind but merely with sustained application of the mind?

Leaving aside the sustained application of the mind from the mind and mental concomitants not associated with initial application of the mind but merely with sustained application of the mind of the Fine Material Sphere and the Supramundane, there are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with that sustained application of the mind.

These are the dhammā which are not associated with initial application of the mind but merely with sustained application of the mind.

- (iii) 1002. What are the dhammā which are not associated with both initial application of the mind and sustained application of the mind?

There are: the mind and mental concomitants which are not associated with both initial application and sustained application of the mind of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with both initial application of the mind and sustained application of the mind.

7. Pīti Tika

- (i) 1003. What are the dhammā that arise together with delightful satisfaction?

Leaving aside the delightful satisfaction from the mind and mental concomitants which arise together with the delightful satisfaction of the Sensuous Sphere, the Fine Material Sphere and the Supramundane, there are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with that delightful satisfaction.

These are the dhammā that arise together with delightful satisfaction.

- (ii) 1004. What are the dhammā which arise together with happiness?

Leaving aside the happiness from the mind and mental concomitants arising together with the happiness of the Sensuous Sphere, the Fine Material Sphere and the Supramundane, there are the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness which are associated with that happiness.

These are the dhammā that arise together with happiness.

- (iii) 1005. What are the dhammā which arise together with equanimity?

Leaving aside the equanimity from the mind and mental concomitants arising together with the equanimity of the Sensuous Sphere, the Fine Material Sphere, the Non-

material Sphere and the Supramundane, there are the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness which are associated with that equanimity

These are the dhammā which arise together with equanimity.

8. Dassana Tika

- (i) 1006. What are the dhammā which are eliminated by Sotāpatti Magga?

The three fetters, viz., the wrong view concerning the five khandhas, Uncertainty, and the wrong view of the practice of morality are eliminated by Sotāpatti Magga.

1007. Of those (three fetters), what is the wrong view concerning the five khandhas?

In this matter, an uninformed worldling, not in the habit of associating with the ariyas, unskilled in the teaching of the ariyas, untrained in the teaching of the ariyas, not in the habit of associating with men of virtue, unskilled in the teaching of men of virtue, untrained in the teaching of men of virtue, perceives -

- (1)
 - a. Corporeality as atta, Self;
 - b. the remaining Aggregates as atta having Corporeality;
 - c. Corporeality (as existing) in atta;
 - d. atta (as existing) in Corporeality;
- (2)
 - a. Sensation as atta;
 - b. the remaining Aggregates as atta having Sensation;

- c. Sensation (as existing) in atta;
- d. atta (as existing) in Sensation;
- (3) a. Perception as atta;
- b. the remaining Aggregates as atta having Perception;
- c. Perception (as existing) in atta;
- d. atta (as existing) in Perception;
- (4) a. Volitional Activities as atta;
- b. the remaining Aggregates as atta having volitional activities;
- c. Volitional Activities (as existing) in atta;
- d. atta (as existing) in Volitional Activities;
- (5) a. Consciousness as atta;
- b. the remaining Aggregates as atta having Consciousness;
- c. Consciousness (as existing) in atta;
- d. atta (as existing) in Consciousness.

There are such wrong view, wrong view of that nature, the thicket of wrong view, the wilderness of wrong view, the thorny spike of wrong view, the inconsistency of wrong view, the fetter of wrong view, obsession with wrong view, persistent obsession with wrong view, adherence to wrong view, misconception which is wrong view, detestable path, wrong course, wrongness, base of wrong view, tenacity of wrong view.

This is called the wrong view of the five khandhas.

1008. Of those (three fetters), what is Uncertainty?

There are: doubt and uncertainty about the Teacher, doubt and uncertainty about the Doctrine, doubt and uncertainty about the Saṃgha, doubt and uncertainty about the Practice (of Sīla, Samādhī, Paññā), doubt and uncertainty about past existences, doubt and uncertainty about (both) past and future existences, doubt and uncertainty about future existences, doubt and uncertainty about the relation between cause and effect (as set out) in the Theory of Cause and Effect, Paṭiccasamuppāda.

There is such doubt, being doubtful, the fact of being doubtful, perplexity, uncertainty, being in two minds, indecisiveness, inability to make up the mind, inability to come to a definite decision, vacillation, hesitation, wavering, mental stiffness caused by indecision, vexation of the mind (as if it were scratched). This is called Uncertainty.

1009. Of those (three fetters), what is the wrong view of the practice of morality?

There is the view of samaṇas and brāhmaṇas outside this Teaching that they can attain purity (to realize Nibbāna) by means of their morality, by means of their practice, and by means of their morality and practice. There is such wrong view, wrong view of that nature, the thicket of wrong view, the wilderness of wrong view, the thorny spike of wrong view, the inconsistency of wrong view, the fetter of wrong view, obsession with wrong view, persistent obsession with wrong view, adherence to wrong view, misconception which is wrong view, detestable path, wrong course, wrongness, base of wrong view, tenacity of wrong view.

This is called the wrong view of the practice of morality.

1010. These are the three fetters; there are also the defilements (leading to apāya) existing together with these (fetters); the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with those (defilements); and physical action, verbal action and mental action arising on account of those (defilements).

(ii) 1011. What are the dhammā eliminated by the three higher Maggas?

There are : greed, hatred and bewilderment left uneliminated by Sotāpatti Magga; there are also the defilements existing together with these; the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with them; and physical action, verbal action and mental action arising on account of them.

These are the dhammā eliminated by the three higher Maggas.

(iii) 1012. What are the dhammā which are not eliminated by Sotāpatti Magga nor by the three higher Maggas?

There are: dhammā which are meritorious and dhammā which are neither meritorious nor demeritorious of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is all that is Corporality and there is the Unconditioned Element (Nibbāna).

These are the dhammā which are not eliminated by Sotāpatti Magga nor by the three higher Maggas.

9. Dassanahetu Tika

- (i) 1013. What are the dhammā with root causes that are eliminated by Sotāpatti Magga?

The three fetters, viz., wrong view concerning the five khandhas, Uncertainty, and the wrong view of the practice of morality are the dhammā with root causes that are eliminated by Sotāpatti Magga.

1014. Of those (three fetters), what is wrong view of the five khandhas? ...p...

This is called the wrong view concerning the five khandhas. (See para 1007)

1015. Of those (three fetters), what is Uncertainty? ...p... .

This is called Uncertainty. (See para 1008)

1016. Of those (three fetters), what is the wrong view of the practice of morality? ...p...

This is called the wrong view of the practice of morality. (See para 1009)

1017. These are the three fetters; there are also defilements existing together with these (fetters); the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with those (defilements), and physical action, verbal action and mental action arising on account of those (defilements)

These are the dhammā with root causes that are eliminated by Sotāpatti Magga.

There are the three fetters, viz., the wrong view concerning the five khandhas, Uncertainty and the wrong view of the practice of morality. These are the dhammā that are eliminated by Sotāpatti Magga.

(There are:) greed, hatred, and bewilderment existing together with those three (fetters). These are the dhammā which are root causes eliminated by Sotāpatti Magga.

There are also defilements existing together with those three (fetters); the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with those (defilements); and physical action, verbal action and mental action arising on account of those (defilements).

These are the dhammā with root causes that are eliminated by Sotāpatti Magga.

(ii) 1018. What are the dhammā with root causes that are eliminated by the three higher Maggas?

There are the root causes, viz., greed, hatred and bewilderment left uneliminated (by Sotāpatti Magga).

These are the dhammā which are root causes which are eliminated by the three higher Maggas.

There are also defilements existing together with these; the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with them; and physical action, verbal action and mental action arising on account of them.

These are the dhammā with root causes that are eliminated by the three higher Maggas.

- (iii) 1019. What are the dhammā which have no other root causes to associate with and which are eliminated neither by Sotāpatti Magga nor by the three higher Maggas?

Leaving aside the dhammā with root causes which are eliminated by the four Maggas, there are meritorious dhammā, demeritorious dhammā, and neither-meritorious-nor-demeritorious dhammā, of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere, and the Supramundane which are the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which have no other root causes to associate with and which are eliminated neither by Sotāpatti Magga nor by the three higher Maggas.

10. Ācayagāmi Tika

- (i) 1020. What are the dhammā which lead to the piling up (of rebirth and death)?

There are dhammā which are objects of āsavas (the defilements that befuddle the mind) of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which lead to the piling up (of rebirth and death).

- (ii) 1021. What are the dhammā which lead to realisation of Nibbāna?

There are the four Supramundane Paths.

These are the dhammā which lead to realisation of Nibbāna.

- (iii) 1022. What are the dhammā which neither lead to piling up (of rebirth and death) nor to realisation of Nibbāna?

There are the dhammā which are the resultants of meritorious and demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane and which are the aggregate of Sensation ...p... the aggregate of Consciousness; there are also dhammā which are neither meritorious nor demeritorious nor are resultants but are non-causative actions; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which neither lead to piling up (of rebirth and death) nor to realisation of Nibbāna.

11. Sekkha Tika

- (i) 1023. What are the dhammā which are the mental properties of ariyas who are still training themselves for arahatship?

There are four Supramundane Paths and the three lower stages of Fruition of the life of a samaṇa.

These are the dhammā which are the mental properties of ariyas who are still training themselves for arahatship.

- (ii) 1024. What are the dhammā which are the mental properties of ariyas who have completed training themselves and have attained arahatship?

There is the highest Fruition which is Arahattaphala.

These are the dhammā which are the mental properties of ariyas who have completed training themselves (arahats).

- (iii) 1025. What are the dhammā which are neither the mental properties of ariyas still training for arahatship nor of ariyas who have completed training themselves (arahats)?

Leaving aside the above-stated dhammā, there are the remaining meritorious dhammā, demeritorious dhammā and neither-meritorious nor demeritorious dhammā ...p... of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere and which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are neither the mental properties of ariyas still training themselves for arahatship nor of ariyas who have completed training themselves (arahats).

12. Paritta Tika

- (i) 1026. What are the dhammā which have limited efficacy?

There are meritorious dhammā, demeritorious dhammā and neither-meritorious-nor-demeritorious dhammā, all of which are purely of the Sensuous Sphere which are the

aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which have limited efficacy.

- (ii) 1027. What are the dhammā which lead to lofty attainments?

There are meritorious dhammā and neither-meritorious-nor-demeritorious dhammā of the Fine Material Sphere and the Non-material Sphere which are the aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which lead to lofty attainments.

- (iii) 1028. What are the dhammā which are incomparable?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are incomparable.

13. Parittārammaṇa Tika

- (i) 1029. What are the dhammā that have objects of limited efficacy?

There are mind and mental concomitants which arise with the dhammā of limited efficacy as object.

These are the dhammā that have objects of limited efficacy.

- (ii) 1030. What are the dhammā that have objects of lofty attainments?

There are mind and mental concomitants which arise with the dhammā of lofty attainments as object.

These are the dhammā that have objects of lofty attainments.

- (iii) 1031. What are the dhammā that have incomparable dhammā as object?

There are mind and mental concomitants which arise with the dhammā of incomparable efficacy as object.

These are the dhammā that have incomparable dhammā as object.

14. Hīna Tika

- (i) 1032. What are the dhammā which are inferior?

There are: the three roots of demeritoriousness, viz., greed, hatred and bewilderment; there are also the defilements existing together with these (three roots); the aggregate of Sensation ...p... the aggregate of Consciousness associated with these (three roots); physical action, verbal action and mental action arising on account of these three roots of demeritoriousness.

These are the dhammā which are inferior.

- (ii) 1033. What are the dhammā which are medium?

There are meritorious dhammā and neither-meritorious-nor-demeritorious dhammā which are objects of āsavas (the defilements that befuddle the mind) of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere and which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are medium.

- (iii) 1034. What are the dhammā which are superior?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are superior.

15. Micchatta Tika

- (i) 1035. What are the dhammā of wrong nature which unfailingly bring about results (immediately after death)?

There are five evil deeds which unfailingly bring about results immediately after death¹ and the wrong views which lead to niraya.²

These are the dhammā of wrong nature which unfailingly bring about results (immediately after death).

- (ii) 1036. What are the dhammā of right nature which unfailingly bring about results (immediately after the arising of those dhammā)?

There are the four Supramundane Paths.

These are the dhammā of right nature which unfailingly bring about results (immediately after the arising of those dhammā).

- (iii) 1037. What are the dhammā which do not unfailingly bring about results (immediately after death or immediately after the arising of those dhammā)?

1. the five evil deeds ... death: *pañcānantariya kammā*: killing mother, killing father, killing an arahat, shedding the blood of a Buddha and causing a schism in the Saṅgha.

2. the wrong views which lead to niraya: (i) *ahetuka diṭṭhi*, wrong view that there is no past effect.

(ii) *akiriya diṭṭhi*, wrong view that there is mere action without any effect.

(iii) *natthika diṭṭhi*, wrong view that there is no resultant in future existence.

Leaving aside the above-stated dhammā, there are the remaining meritorious dhammā, demeritorious dhammā and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and also the Unconditioned Element (Nibbāna).

These are the dhammā which do not unfailingly bring about results (immediately after death or immediately after the arising of those dhammā).

16. Maggārammaṇa Tika

- (i) 1038. What are the dhammā which have magga as the object?

There are mind and mental concomitants that arise with the Ariya Path as their object.

These are the dhammā which have magga as the object.

- (ii) 1039. What are the dhammā which have magga as root cause?

Leaving aside the (eight) constituents of the Ariya Path of one who has attained Ariya Magga, there are the aggregate of Sensation ...p... the aggregate of Consciousness that are associated with the (eight) constituents of the Ariya Path.

These are the dhammā which have magga as root cause and are associated with the (eight) constituents of the Ariya Path.

The Right View (non-bewilderment) of one who has attained Ariya Path is magga as well as a root cause. Leaving aside the Right View, there are the aggregate of Sensation ...p... the aggregate of Consciousness that are associated with Right View.

These are the dhammā which have magga as root cause and are associated with Right View.

There are absence of greed, absence of hatred and absence of bewilderment of one who has attained Ariya Magga. These are the dhammā which have magga as root cause; and there are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with the dhammā which have magga as root cause

These are the dhammā which have magga as root cause and are associated with magga.

(iii) 1040. What are the dhammā which have magga as predominant factor?

There are mind and mental concomitants which arise with the Ariya magga as predominant factor.

These are the dhammā which have Magga as predominant factor.

Leaving aside the predominating investigative knowledge of one who has cultivated that knowledge and has attained Ariya Magga, there are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with the investigative knowledge.

These are the dhammā which have magga as predominant factor.

17. Upanna Tika

- (i) 1041. What are the dhammā which are in the process of arising?

There are: Corporeality, Sensation, Perception, Volitional Activities and Consciousness, which have come into being, have become distinct, have completely come into being, have come into existence, have completely come into existence, have manifested themselves, have arisen in the present, have completely arisen in the present, which exist in the present, which will exist in the present, which have arisen and are counted as having arisen.

These are the dhammā which are in the process of arising.

- (ii) 1042. What are the dhammā which have not yet arisen?

There are: Corporeality, Sensation, Perception, Volitional Activities and Consciousness which have not come into being, have not become distinct, have not at all come into being, have not come into existence, have not at all come into existence, have not manifested themselves, have not arisen in the present, have not at all arisen in the present, which do not exist in the present, which do not at all exist in the present, which have not arisen in the present and are not counted as having arisen.

These are the dhammā which have not yet arisen.

- (iii) 1043. What are the dhammā which will definitely arise?

There are dhammā which are resultants of meritorious dhammā which do not yet bear fruit, pertaining to the

Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane, which are the aggregate of Sensation ...p... the aggregate of Consciousness; and there is also Corporeality that will arise as a result of deeds done previously.

These are the dhammā which will definitely arise.

18. Atīta Tika

- (i) 1044. What are the dhammā which are past?

There are: Corporeality, Sensation, Perception, Volitional Activities, and Consciousness which are past, which have ceased, which have passed away, which have changed, which have disappeared, which have utterly disappeared, which have passed away after having arisen, which are past and are counted as past.

These are the dhammā which are past.

- (ii) 1045. What are the dhammā of the future?

There are: Corporeality, Sensation, Perception, Volitional Activities, and Consciousness which have not come into being, have not become distinct, have not at all come into being, have not come into existence, have not at all come into existence, have not manifested themselves, have not arisen in the present, have not at all arisen in the present, which do not exist in the present, which do not at all exist in the present, which are of the future and are counted as of the future.

These are the dhammā of the future.

(iii) 1046. What are the dhammā of the present?

There are: Corporeality, Sensation, Perception, Volitional Activities and Consciousness which have come into being, have become distinct, have completely come into being, have come into existence, have completely come into existence, have manifested themselves, have arisen in the present, have completely arisen in the present, which exist in the present, which well exist in the present, which are present and are counted as of the present.

These are the dhammā of the present.

19. Atītārammaṇa Tika

(i) 1047. What are the dhammā which have the past as their object of thought?

There are mind and mental concomitants which arise with the past as their object.

These are the dhammā which have the past as their object of thought.

(ii) 1048. What are the dhammā which have the future as their object of thought?

There are mind and mental concomitants which arise with the future as their object.

These are the dhammā which have the future as their object of thought.

(iii) 1049. What are the dhammā which have the present as their object of thought?

There are mind and mental concomitants which arise with the present as their object.

These are the dhammā which have the present as their object of thought.

20. Ajjhata Tika

- (i) 1050. What are the dhammā which are internal?

There are: Corporeality, Sensation, Perception, Volitional Activities and Consciousness which arise in various beings by attachment to one's own Self, which arise by attachment to each individual self, which arise in one's own body, which are the property of each individual, and which arise by attachment to one's own body.

These are the dhammā which are internal.

- (ii) 1051. What are the dhammā which are external?

There are: Corporeality, Sensation, Perception, Volitional Activities, and Consciousness which arise in various other beings, by various other individuals, by attachment to one's own Self, which arise by attachment to each individual self, which arise in one's own body, which are the property of each individual, and which arise by attachment to one's own body.

These are the dhammā which are external.

- (iii) 1052. What are dhammā which are internal and external?

There are dhammā (i.e., the five aggregates) which are internal (i.e., in oneself) and external (i.e., in others).

These are the dhammā which are internal and external.

21. Ajjhattārammana Tika

- (i) 1053. What are the dhammā which have objects of thought that arise internally?

There are mind and mental concomitants which have objects of thought that arise internally.

These are the dhammā which have objects of thought that arise internally.

- (ii) 1054. What are the dhammā which have objects of thought that arise externally?

There are mind and mental concomitants which have objects of thought that arise externally.

These are the dhammā which have objects of thought that arise externally.

- (iii) 1055. What are the dhammā which have objects of thought that arise internally and externally?

There are mind and mental concomitants which have objects of thought that arise internally (i.e., in oneself) and externally (i.e., in others).

These are the dhammā which have objects of thought that arise internally and externally.

22. Sanidassana Tika

- (i) 1056 What are the dhammā which are visible and which arise with impingment?

There is visible object which causes the arising of Eye-consciousness.

These are the dhammā which are visible and which arise with impingment.

- (ii) 1057. What are the dhammā which are not visible but which arise with impingement?

There are: Eye-sensitivity which is the Sense-base of Eye-consciousness, Ear-sensitivity which is the Sense-base of Ear-consciousness, Nose-sensitivity which is the Sense-base of Nose-consciousness, Tongue-sensitivity which is the Sense-base of Tongue-consciousness, Body-sensitivity which is the Sense-base of Body-consciousness, Sound which causes the arising of Ear-consciousness, Odour which causes the arising of Nose-consciousness, Taste which causes the arising of Tongue-consciousness, Tangible Object which causes the arising of Body-consciousness.

These are the dhammā which are not visible but arise with impingement.

- (iii) 1058. What are the dhammā which are not visible and which arise without impingement?

There are: the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities, and the aggregate of Consciousness; there is also Corporeality which is not visible, and which arises without impingement, and which is included in the Corporeality that causes the arising of Mind-consciousness; and also the Unconditioned Element (Nibbāna).

These are the dhammā which are not visible and which arise without impingement.

END OF ANALYTICAL EXPOSITION OF THE TRIADS.

Chapter II

Analytical Exposition of the Dyads

I. Hetu Gocchaka: Cluster of Dukas Relating to Root Causes

(1) Hetu Duka

(i) 1059. What are the dhammā which are root causes?

There are: three meritorious root causes, three demeritorious root causes, three neither-meritorious-nor-demeritorious root causes; nine root causes pertaining to the Sensuous Sphere; six root causes pertaining to the Fine Material sphere; six root causes pertaining to the Non-material sphere; and six root causes pertaining to the Supramundane.

1060. Of those, what are the three root causes of meritoriousness?

They are: absence of greed (alobha), absence of hatred (adosa) and absence of bewilderment (amoha).

1061. Of those (three meritorious root causes), what is absence of greed?

There are: absence of greed, being without desire, desirelessness; non-attachment, not having attachment, being without attachment; non-covetousness, non-greed which is the root cause of meritoriousness.

This is called absence of greed.

1062. Of those (three meritorious root causes), what is absence of hatred?

There are: non-hatred, being without hatred, hatelessness, good will, having good will, being with good will, loving-care, being with loving-care, seeking the welfare of others, being compassionate, absence of ill will, being without ill will, non-hatred which is the root cause of meritoriousness.

This is called absence of hatred.

1063. Of those (three meritorious root causes), what is absence of bewilderment?

There are: knowledge of dukkha, knowledge of the cause of dukkha, knowledge of the cessation of dukkha and knowledge of the practice which leads to the cessation of dukkha; knowledge of past existences, knowledge of future existences, knowledge of (both) past and future existences; knowledge of the relation between cause and effect (as set out) in the Theory of Cause and Effect (Paṭiwasamuppāda).

There are: wisdom, thorough understanding, scrutiny (of impermanence, etc., of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword, wisdom like a tower, wisdom like

light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma and right view.

This is called absence of bewilderment.

These are the three root causes of meritoriousness.

1064. Of those (root causes), what are the three root causes of demeritoriousness?

They are greed, hatred and bewilderment.

1065. Of those (three meritorious root causes), what is greed?

There are: attachment, strong attachment, fawning, compliance, delight, intense delight, strong attachment of the mind, longing, infatuation, being completely overwhelmed by greed, greed, wanting everything, clinging, the mire of desire, seduction (towards new existences), wile, leading beings to ills and sufferings of existences, causing beings to arise in the round of rebirths, binding beings to successive existences, net of sensual objects, rapid current of suffering, poisonous force, a rope binding beings to worthless endeavour, pervading desire for sense objects, endeavouring to attain sense-objects, a pleasant companion in every existence, hankering after, leading to existences, a jungle, a thick jungle, intimate relationship, lust, favourable regard, entanglement in various sense-objects.

Craving for sense-objects, having craving, being full of craving, craving for attractive objects, craving for pleasant sound, craving for pleasant odour, craving for pleasant taste, craving for pleasant tangible objects, craving for gain, craving for wealth, craving for offspring, craving for life.

Asserting one's right, repeatedly asserting one's right, strongly asserting one's right, assertion of one's right, making an assertion of one's right, assertiveness of one's right.

Excessive greed for sense-objects, having excessive greed for sense-objects, being full of excessive greed for sense-objects, being excited with desire (like a dog wagging its tail), longing for pleasant objects, passion for improper objects (such as incestuous longing), inordinate greed, liking an object, having a liking for an object, longing for an object, fondness for an object, intense longing for an object.

Craving for sense pleasures, craving for existence, craving for non-existence, craving for existence in the Fine Material Sphere, craving for existence in the Non-material Sphere, craving for cessation of existence, craving for visible object, craving for sound, craving for odour, craving for taste, craving for tangible object, craving for mind-object.

The whirlpool (of existences), the yoke (of existences), the bond (of existences), clinging, obstruction (to meritorious dhammā), hindrance, concealing (the true dhammā), binding (beings to ills and sufferings of existence), impurities, defilements that have not been completely dispelled, upsurge of greed, entwining like a creeper, desiring all kinds of objects, root cause of ills and sufferings, of existence, cause of ills and sufferings of existence, source of ills and sufferings of existence, snare of Māra, fish-hook of Māra, domain of Māra, river of craving, net of craving, leash of craving, the ocean of craving, covetousness, greed, the root cause of demeritoriousness.

This is called greed.

1066. Of those (three demeritorious root causes), what is hatred?

Animosity arises (at the thought) 'that something disadvantageous to me has been done', 'that something disadvantageous to me is being done', 'that something disadvantageous to me will be done'; animosity arises (at the thought) 'that something disadvantageous to one I esteem and love has been done' ...p... being done ...p... will be done'; animosity arises (at the thought) 'that something advantageous to one I do not esteem and love has been done' ...p... is being done ...p... will be done'. Besides, animosity also arises without any cause.

There are in the mind such animosity, strong animosity, hostility, antagonism, indignation, strong indignation, extreme indignation, hatred, strong hatred, extreme hatred, getting upset, getting extremely upset, anger, feeling of anger, being given to anger, hatred, having hatred, being given to hatred, being upset, getting upset, being prone to getting upset, opposition, repeated opposition, rudeness, incoherent speech, losing one's temper. (1142)

This is called hatred.

1067. Of those (three demeritorious root causes), what is bewilderment?

There are ignorance of dukkha, ignorance of the cause of dukkha, ignorance of the cessation of dukkha, ignorance of the practice leading to the cessation of dukkha, ignorance of past existences, ignorance of future existences, ignorance of (both) past and future existences, ignorance of the relation between cause and effect (as set out) in the Theory of Cause and Effect, Paṭiccasamuppāda.

There are: ignorance, not seeing (the Truth), incomprehension (of the Truth), lack of proper knowledge (of the Truth), misapprehension (of the impermanent, etc. nature of phenomena), lack of penetrative knowledge, inability to grasp well (the impermanent, etc. nature of phenomena), inability to grasp completely (the Truth as it really is), inability to view correctly (the impermanent, etc. nature of phenomena), inability to reflect properly, inability to distinguish between right and wrong, that which destroys purity of mind, foolishness, lack of clear comprehension, bewilderment, intense bewilderment absolute bewilderment, lack of comprehension of the Four Ariya Truths, whirlpoll of ignorance, yoke of ignorance, potential ignorance, upsurge of ignorance, barrier of ignorance, bewilderment which is the root of demeritoriousness.

This is called bewilderment.

The above three are the root causes of demeritoriousness.

1068. Of those (root causes), what are the three root causes which are neither meritorious nor demeritorious?

There are absence of greed, absence of hatred and absence of bewilderment which are in the resultants of meritoriousness and in the neither-meritorious-nor-demeritorious non-causative actions.

These are the three root causes which are neither-meritorious-nor-demeritorious.

1069. Of those (root causes), what are the nine root causes pertaining to the Sensuous Sphere?

There are three root causes of meritoriousness, three root causes of demeritoriousness, and three neither-meritorious-nor-demeritorious root causes.

These are the nine root causes pertaining to the Sensuous Sphere.

1070. Of those (root causes), what are the six root causes pertaining to the Fine Material Sphere?

There are three root causes of meritoriousness and three neither-meritorious-nor-demeritorious root causes.

These are the six root causes pertaining to the Fine Material Sphere.

1071. Of those (root causes), what are the six root causes pertaining to the Non-material Sphere?

There are three root causes of meritoriousness, and three neither-meritorious-nor-demeritorious root causes.

These are the six root causes pertaining to the Non-material Sphere.

1072. Of those (root causes), what are the six root causes pertaining to the Supramundane?

There are three root causes of meritoriousness and three neither-meritorious-nor-demeritorious root causes.

These are the six root causes pertaining to the Supramundane.

1073. Of those (root causes), what are the three meritorious root causes?

There are absence of greed, absence of hatred and absence of bewilderment.

1074. Of those (three meritorious root causes), what is absence of greed?

There are: absence of greed, being without desire, desirelessness, non-attachment, having no attachment, being without attachment, non-covetousness, non-greed which is the root cause of meritoriousness. (312, 1061)

This is called absence of greed.

1075. Of those (three meritorious root causes), what is absence of hatred?

There are: non-hatred, being without hatred, hatelessness, absence of ill will, being without ill will, and non-hatred which is the root cause of meritoriousness. (313, 1062)

This is called absence of hatred.

1076. Of those (three meritorious root causes), what is non-bewilderment?

There are: knowledge of dukkha, knowledge of the cause of dukkha, knowledge of the cessation of dukkha, knowledge of the practice which leads to the cessation of dukkha, knowledge of past existences, knowledge of future existences, knowledge of (both) past and future existences, knowledge of the relation between cause and effect (as set out) in the Theory of Cause and Effect, Paṭiccasamuppāda.

There are wisdom, thorough understanding, scrutiny

(of impermanence, etc. of phenomena), comprehensive scrutiny, investigative knowledge of the dhamma (i.e., the Four Ariya Truths), right observation (of impermanence, etc.,) close observation, direct observation. (erudition, proficiency, refinement in knowledge, discriminative knowledge, reflection (on impermanence, etc.,), comparative examination, breadth of knowledge, wisdom that destroys defilements, penetrative wisdom, insight, clear comprehension, wisdom like a guiding goad, wisdom as faculty of wisdom, power of wisdom, wisdom like a sword, wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the dhamma, right view, enlightenment factor of investigative knowledge of phenomena, a constituent of the Path to Nibbāna, and knowledge included in the Path.

This is called non-bewilderment.

1077. Of those (Supramundane root causes), what are three neither-meritorious-nor-demeritorious root causes?

There are absence of greed, absence of hatred and absence of bewilderment which are in the resultants of meritoriousness.

These are the three neither-meritorious-nor-demeritorious root causes.

These are the six root causes pertaining to the Supramundane. These are the dhammā which are root causes.

- (ii) 1078. What are the dhammā which are not root causes?

Leaving aside those (root causes), there are the remaining meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā pertaining to the Sensuous Sphere the Fine Material Sphere and the Non-material Sphere, and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and also the Unconditioned Element (Nibbāna).

These are the dhammā which are not root causes.

1079. What are the dhammā which have root causes?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which have root causes.

These are the dhammā which have root causes.

1080. What are the dhammā which have no root causes?

There are: the aggregate of Sensation ...p... the aggregate of Consciousness which have no root causes: there is also all that is Corporeality; and also the Unconditioned Element (Nibbāna).

These are the dhammā which have no root causes.

1081. What are the dhammā which are associated with root causes?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with root causes.

These are the dhammā which are associated with root causes.

1082. What are the dhammā which are not associated with root causes?

There are: the aggregate of Sensation ...p... the aggregate of Consciousness which are not associated with root causes; there is also all that is Corporeality; and also the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with root causes.

1083. What are the dhammā which are root causes and which also have root causes?

Greed is a root cause and as it is also associated with bewilderment it has a root cause. Bewilderment is a root cause and as it is also associated with greed it has a root cause.

Hatred is a root cause and as it is also associated with bewilderment it has a root cause. Bewilderment is a root cause and as it is also associated with hatred it has a root cause.

Absence of greed, absence of hatred and absence of bewilderment are root causes, and as they are also associated with one another, they have root causes.

These are the dhammā which are root causes and which also have root causes.

1084. What are the dhammā which have root causes but are not root causes?

Because of root causes associating with them, there are dhammā which have root causes. Leaving aside the

associating root causes from the dhammā which have root causes, there are the remaining aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which have root causes but are not root causes.

1085. What are the dhammā which are root causes and are also associated with root causes?

Greed is itself a root cause, and because of bewilderment it is associated with a root cause. Bewilderment is itself a root cause, and because of greed it is also associated with a root cause.

Hatred is itself a root cause, and because of bewilderment it is also associated with a root cause. Bewilderment is itself a root cause, and because of hatred it is also associated with a root cause.

Absence of greed, absence of hatred and absence of bewilderment are root causes and because they are associated with one another, they are also associated with root causes.

These are the dhammā which are root causes and which are also associated with root causes.

1086. What are the dhammā which are associated with root causes but are not root causes?

Because of root causes associating with them, there are dhammā which are associated with root causes. Leaving aside the associating root causes from the dhammā which have root causes, there are the remaining aggregate of Sensation' ...p... the aggregate of Consciousness.

These are the dhammā which are associated with root causes but are not root causes.

1087. What are the dhammā which are not root causes but which have root causes?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are not root causes but which have root causes on account of root causes associating with them.

These are the dhammā which are not root causes but which have root causes.

1088. What are the dhammā which are not root causes and which have no root causes?

There are dhammā which are not root causes and which have no root causes because they are not associated with them. They are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and also the Unconditioned Element (Nibbāna)

These are the dhammā which are not root causes and which have no root causes.

END OF EXPOSITIONS ON ROOT CAUSES

II. Cūlantara Duka: Shorter Compilation of Unrelated Dukas

(1) Sapaccaya Duka

(i) 1089. What are the dhammā which are due to causes?

There are the five aggregates, namely, the aggregate of Corporeality, the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities, and the aggregate of Consciousness.

These are the dhammā which are due to causes.

- (ii) 1090. What are the dhammā which are not due to causes?

There is the Unconditioned Element (Nibbāna).

These are the dhammā which are not due to causes.

(2) Saṅkhata Duka

- (i) 1091. What are the dhammā which are conditioned?

There are dhammā which are due to causes. Those very dhammā which are due to causes are the dhammā which are conditioned.

- (ii) 1092. What are the dhammā which are unconditioned?

There is the dhamma which is not due to causes.

That very dhamma which is not due to causes is the unconditioned dhamma (Nibbāna) which is not conditioned by (four) causes.

(3) Sanidassana Duka

- (i) 1093. What are the dhammā which are visible?

There is visible object which causes the arising of Eye-consciousness.

These are the dhammā which are visible.

- (ii) 1094. What are the dhammā which are not visible?

There are: Eye-sensitivity which is the Sense-base of Eye-consciousness ...p... tangible object which causes the arising of Body-consciousness; the aggregate of Sensation ...p... the aggregate of Consciousness; there is also

Corporeality which is not visible, which arises without impingement and which is included in the Corporeality that causes the arising of Mind-consciousness; and also the Unconditioned Element (Nibbāna).

These are the dhammā which are not visible.

(4) Sappaṭigha Duka

- (i) 1095. What are the dhammā which arise with impingement?

There are: Eye-sensitivity which is the Sense-base of Eye-consciousness ...p... tangible object which causes the arising of Body-consciousness.

These are the dhammā which arise with impingement.

- (ii) 1096. What are the dhammā which arise without impingement?

There are: the aggregate of Sensation ...p... the aggregate of Consciousness; there is also Corporeality which is not visible, and which arises without impingement, and which is included in the Corporeality that causes the arising of Mind-consciousness; and also the Unconditioned Element (Nibbāna).

These are the dhammā which arise without impingement.

(5) Rūpī Duka

- (i) 1097. What are the dhammā which are corporeal?

There are the four Primary Elements and Corporeality which are dependent on them.

These are the dhammā which are corporeal.

- (ii) 1098. What are the dhammā which are not corporeal?

There are the aggregate of Sensation ...p... the aggregate of Consciousness; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not corporeal.

(6) Lokiya Duka

- (i) 1099. What are the dhammā which are mundane?

There are: objects of āsavas (defilements that befuddle the mind) which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are mundane.

- (ii) 1100. What are the dhammā which are Supramundane?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are Supramundane.

(7) Kenaci Viññeyya Duka

- (i) 1101. What are the dhammā which are cognizable by some kind of Consciousness?

- (ii) What are the dhammā which are not cognizable by some kind of Consciousness?

There are dhammā cognizable by Eye-consciousness; they are not cognizable by Ear-consciousness. Conversely, there are dhammā cognizable by Ear-consciousness; they

are not cognizable by Eye-consciousness.

There are dhammā cognizable by Eye-consciousness; they are not cognizable by Nose-consciousness. Conversely, there are dhammā cognizable by Nose-consciousness; they are not cognizable by Eye-consciousness.

There are dhammā cognizable by Eye-consciousness; they are not cognizable by Tongue-consciousness. Conversely, there are dhammā cognizable by Tongue-consciousness; they are not cognizable by Eye-consciousness.

There are dhammā cognizable by Eye-consciousness; they are not cognizable by Body-consciousness. Conversely, there are dhammā cognizable by Body-consciousness; they are not cognizable by Eye-consciousness.

There are dhammā cognizable by Ear-consciousness; they are not cognizable by Nose-consciousness. Conversely, there are dhammā cognizable by Nose-consciousness, they are not cognizable by Ear-consciousness.

There are dhammā cognizable by Ear-consciousness; they are not cognizable by Tongue-consciousness. Conversely, there are dhammā cognizable by Tongue-consciousness; they are not cognizable by Ear-consciousness.

There are dhammā cognizable by Ear-consciousness; they are not cognizable by Body-consciousness. Conversely, there are dhammā cognizable by Body-consciousness; they are not cognizable by Ear-consciousness.

There are dhammā cognizable by Ear-consciousness; they are not cognizable by Eye-consciousness. Conversely, there are dhammā cognizable by Eye-consciousness; they are not cognizable by Ear-consciousness.

There are dhammā cognizable by Nose-consciousness; they are not cognizable by Tongue-consciousness. Conversely, there are dhammā cognizable by Tongue-consciousness; they are not cognizable by Nose-consciousness.

There are dhammā cognizable by Nose-consciousness; they are not cognizable by Body Consciousness. Conversely, there are dhammā cognizable by Body-consciousness; they are not cognizable by Nose-consciousness.

There are dhammā cognizable by Nose-consciousness; they are not cognizable by Eye-consciousness. Conversely, there are dhammā cognizable by Eye-consciousness; they are not cognizable by Nose-consciousness.

There are dhammā cognizable by Nose-consciousness; they are not cognizable by Ear-consciousness. Conversely, there are dhammā cognizable by Ear-consciousness; they are not cognizable by Nose-consciousness.

There are dhammā cognizable by Tongue-consciousness; they are not cognizable by Body-consciousness. Conversely, there are dhammā cognizable by Body-consciousness; they are not cognizable by Tongue-consciousness.

There are dhammā cognizable by Tongue-consciousness; they are not cognizable by Eye-consciousness. Conversely, there are dhammā cognizable by Eye-consciousness; they are not cognizable by Tongue-consciousness.

There are dhammā cognizable by Tongue-consciousness; they are not cognizable by Ear-consciousness. Conversely, there are dhammā cognizable by Ear-consciousness; they are not cognizable by Tongue-consciousness.

There are dhammā cognizable by Tongue-consciousness; they are not cognizable by Nose-consciousness. Conversely, there are dhammā cognizable by Nose-consciousness; they are not cognizable by Tongue-consciousness.

There are dhammā cognizable by Body-consciousness; they are not cognizable by Eye-consciousness. Conversely, there are dhammā cognizable by Eye-consciousness; they are not cognizable by Body-consciousness.

There are dhammā cognizable by Body-consciousness; they are not cognizable by Ear-consciousness. Conversely, there are dhammā cognizable by Ear-consciousness; they are not cognizable by Body-consciousness.

There are dhammā cognizable by Body-consciousness; they are not cognizable by Nose-consciousness. Conversely, there are dhammā cognizable by Nose-consciousness; they are not cognizable by Body-consciousness.

There are dhammā cognizable by Body-consciousness; they are not cognizable by Tongue-consciousness. Conversely, there are dhammā cognizable by Tongue-consciousness; they are not cognizable by Body-consciousness.

These are the dhammā which are cognizable by some kind of consciousness.

These are the dhammā which are not cognizable by some kind of consciousness.

III. Āsava Gocchaka: Cluster of Dukas Relating to Āsavas

(1) Āsava Duka

- (i) 1102. What are the dhammā which are āsavas (defilements that befuddle the mind)?

There are four kinds of āsavas (defilements that befuddle the mind), viz., the defilement of sensuous desire, the defilement of hankering after better (Fine Material Sphere, Non-material Sphere) existences, the defilement of clinging to false views, and the defilement of ignorance (of the Four Ariya Truths).

1103. Of those (four kinds of āsavas), what is the defilement of sensuous desire?

There are: sense-desire, attachment to sense pleasures, sensual delight, craving for sense pleasures, sensual love, burning desire for sense pleasures, sensual infatuation, being overwhelmed by sensual craving.

These are called the defilement of sensuous desire.

1104. Of those (four kinds of āsavas), what is the defilement of hankering after better existences?

There are: longing for existences in the Fine Material Sphere and the Non-material Sphere, attachment to existence, delight in existence, craving for existence, love for existence, burning desire for existence, infatuation for existence, being overwhelmed by desire for existence.

These are called the defilement of hankering after better existences.

1105. Of those (four kinds of āsavas), what is the defilement of clinging to false views?

There are: the wrong view that 'the world (i.e., the five aggregates) is eternal,' or that 'the world is not eternal'; that 'the world is finite', or that 'the world is infinite'; that 'the soul is the same as the body', or 'the soul is one thing and the body another'; that 'a sentient being exists after death', or that 'a sentient being does not exist after death'; that 'a sentient being does as well as does not exist after death', or that 'a sentient being neither exists nor does not exist after death'.

This is called the defilement of clinging to false views.

1106. Of those (four kinds of āsavas), what is ignorance (of the Four Ariya Truths)?

There are: ignorance of dukkha, ignorance of the cause of dukkha, ignorance of the cessation of dukkha (Nibbāna), ignorance of the practice leading to the cessation of dukkha, ignorance of past existences, ignorance of future existences, ignorance of (both) past and future existences, ignorance of the relation between cause and effect (as set out) in the Theory of Cause and Effect (Paṭiccasamuppāda).

There are: ignorance, not seeing (the Truth), incomprehension (of the Truth), lack of proper knowledge (of the Truth), misapprehension (of the impermanent, etc. nature of phenomena), lack of penetrative knowledge, inability to grasp well (the impermanent, etc. nature of phenomena), inability to grasp completely (the Truth as it really is), inability to view correctly (the impermanent, etc. nature of

phenomena), inability to reflect properly, inability to distinguish between right and wrong, that which destroys purity of mind, foolishness, lack of clear comprehension, bewilderment, intense bewilderment, absolute bewilderment, lack of comprehension of the Four Ariya Truths, whirlpool of ignorance, yoke of ignorance, potential ignorance, upsurge of ignorance, barrier of ignorance, bewilderment which is the root cause of demeritoriousness.

These are called the defilement of ignorance (of the Four Ariya Truths).

These are the dhammā which are āsavas (defilements that befuddle the mind).

(ii) 1107. What are the dhammā which are not āsavas?

Leaving aside those āsavas, there are the remaining meritorious, demeritorious, and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere, and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not āsavas.

(2) Sāsava Duka

(i) 1108. What are the dhammā which are objects of āsavas?

There are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the

aggregate of Consciousness.

These are the dhammā which are objects of āsavas.

- (ii) 1109. What are the dhammā which are not objects of āsavas?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are not objects of āsavas.

(3) Āsavasampayutta Duka

- (i) 1110. What are the dhammā which are associated with āsavas?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with āsavas.

These are the dhammā which are associated with āsavas.

- (ii) 1111. What are the dhammā which are not associated with āsavas?

There are: the aggregate of Sensation ...p... the aggregate of Consciousness which are not associated with āsavas; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with āsavas.

(4) Asava Sāsava duka

- (i) 1112. What are the dhammā which are āsavas as well as objects of āsavas?

The āsavas themselves are āsavas as well as objects of āsavas.

- (ii) 1113. What are the dhammā which are objects of āsavas but are not āsavas?

There are the dhammā which are objects of āsavas. Leaving aside the āsavas (which are included in the objects of āsavas), there are the remaining objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are objects of āsavas but are not āsavas.

(5) Āsava Āsavasampayutta Duka

- (i) 1114. What are the dhammā which are āsavas and are also associated with āsavas?

The defilement of sensuous desire is itself an āsava, and because of the defilement of ignorance of the Four Ariya Truths, it is also associated with an asava. The defilement of ignorance of the Four Ariya Truths is itself an āsava, and because of the defilement of sensuous desire it is also associated with an āsava.

The defilement of hankering after better (Fine Material, Non-material) existences is itself an āsava, and because of the defilement of ignorance of the Four Ariya Truths it is

also associated with an āsava. The defilement of ignorance of the Four Ariya Truths is itself an āsava, and because of the defilement of hankering after better existences it is also associated with an āsava.

The defilement of clinging to false views is itself an āsava, and because of the defilement of ignorance of the Four Ariya Truths it is also associated with an āsava. The defilement of ignorance of the Four Ariya Truths is itself an āsava, and because of the defilement of clinging to false views it is also associated with an āsava.

These are the dhammā which are āsavas and are also associated with āsavas.

1115. What are the dhammā which are associated with āsavas but are not āsavas?

There are dhammā which are associated with āsavas. Leaving aside the āsavas (which are included in the dhammā associated with āsavas), there are the aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which are associated with āsavas but are not āsavas.

(6) Āsavavippayutta Sāsava Duka

(i) 1116. What are the dhammā which are not associated with āsavas and yet are objects of āsavas?

There are dhammā which are not associated with āsavas, which are objects of āsavas, which are meritorious, demeritorious and neither-deritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are not associated with āsavas and yet are objects of āsavas.

- (ii) 1117. What are the dhammā which are neither associated with āsavas nor are objects of āsavas?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are neither associated with āsavas nor are objects of āsavas.

IV. Saññojana Gocchaka: Cluster of Dukas Relating to Fetters

(1) Saññojana Duka

- (i) 1118. What are the dhammā which are fetters?

There are ten fetters, namely, fetter of attachment to sense pleasures, fetter of ill will, fetter of conceit, fetter of wrong view, fetter of uncertainty, fetter of wrong view of the practice of morality, fetter of craving for existences, fetter of jealousy; fetter of meanness-and-stinginess, and fetter of ignorance.

1119. Of those (ten fetters), what is the fetter of attachment to sense pleasures?

There are: sense-desire, attachment to sense pleasures, sensual delight, craving for sense pleasures, sensual love, burning desire for sense pleasures, sensual infatuation, being overwhelmed by sensual craving.

This is called the fetter of attachment to sensual pleasures.

1120. Of those (ten fetters), what is the fetter of ill will?

Animosity arises (at the thought) 'that something disadvantageous to me has been done', 'that something disadvantageous to me is being done', 'that something disadvantageous to me will be done'; animosity arises (at the thought) 'that something disadvantageous to one I esteem and love has been done' ...p... is being done ...p... will be done'; animosity arises (at the thought) 'that something advantageous to one I do not esteem and love has been done' ...p... is being done ...p... will be done'. Besides, animosity also arises without any cause.

There are in the mind; such animosity, strong animosity, hostility, antagonism, indignation, strong indignation, extreme indignation, hatred, strong hatred, extreme hatred, getting upset, getting extremely upset, anger, feeling of anger, being given to anger, hatred, having hatred, being given to hatred, being upset, getting upset, being prone to getting upset, opposition, repeated opposition, rudeness, incoherent speech, displeasure.

This is called the fetter of ill will.

1121. Of those (ten fetters), what is the fetter of conceit?

The conceit that 'I am superior', the conceit that 'I am equal', the conceit that 'I am inferior'.

There are such conceit, having conceit, being conceited, haughtiness, thinking highly of oneself, thinking loftily of oneself, being puffed up, a mind with utmost vanity.

This is called the fetter of conceit.

1122. Of those (ten fetters), what is the fetter of wrong view?

There are: the wrong view that 'the world (i.e., the five aggregates) is eternal', or that 'the world is not eternal'; that 'the world is finite', or that 'the world is infinite'; that 'the soul is the same as the body', or that 'the soul is one thing and the body another'; that 'a sentient being exists after death', or that 'a sentient being does not exist after death'; that 'a sentient being does as well as does not exist after death', or that 'a sentient being neither exists nor does not exist after death'. There is such wrong view, wrong view of that nature, the thicket of wrong view, the wilderness of wrong view, the thorny spike of wrong view, the inconsistency of wrong view, the fetter of wrong view, obsession with wrong view, persistent obsession with wrong view, adherence to wrong view, misconception which is wrong view, detestable path, wrong course, wrongness, base of wrong view, tenacity of wrong view.

This is called the fetter of wrong view

Leaving aside the fetter of the wrong practice of morality, all wrong views are also the fetter of wrong view.

1123. Of those (ten fetters), what is the fetter of uncertainty?

There are: doubt and uncertainty about the Teacher, doubt and uncertainty about the Doctrine, doubt and uncertainty about the Saṃgha, doubt and uncertainty about the Practice (of *sīla*, *samādhi*, *paññā*), doubt and uncertainty about past existences, doubt and uncertainty about future

existences, doubt and uncertainty about (both) past and future existences, doubt and uncertainty about the relation between cause and effect (as set out) in the Theory of Cause and Effect, (Paṭiccasamuppāda).

There are such doubt, being doubtful, the fact of being doubtful, perplexity, uncertainty, being in two minds, indecisiveness, inability to make up the mind, inability to come to a definite decision, vacillation, hesitation, wavering, mental stiffness caused by indecision, vexation of the mind.

This is called the fetter of uncertainty.

1124. Of those (ten fetters), what is the fetter of wrong view of practice of morality?

There is the view of samaṇas and brāhmaṇas outside this Teaching that they can attain purity (to realize Nibbāna) by means of their morality, by means of their practice, and by means of their morality and practice. There is such wrong view, wrong view of that nature, the thicket of wrong view, the wilderness of wrong view, the thorny spike of wrong view, the inconsistency of wrong view, the fetter of wrong view, obsession with wrong view, persistent obsession with wrong view, adherence to wrong view, misconception which is wrong view, detestable path, wrong course, wrongness, base of wrong view, tenacity of wrong view.

This is called the fetter of wrong view of the practice of morality.

1125. Of those (ten fetters), what is the fetter of craving for existence?

There are: longing for existences in the Fine Material and Non-material Spheres, attachment to existence, delight in existence, craving for existence, love for existence, burning desire for existence, infatuation for existence, being overwhelmed by desire for existence.

This is called the fetter of craving for existence.

1126. Of those (ten fetters), what is the fetter of jealousy?

There are: envy of other's gain, envy of others being revered, envy of others being highly esteemed, envy of others being adored, envy of others being venerated, envy of others being honoured.

There are envy, feeling of envy, enviousness, jealousy, jealousness and being jealous in the above ways.

This is called the fetter of jealousy.

1127. Of those (ten fetters), what is the fetter of meanness-and-stinginess?

There are five kinds of meanness-and-stinginess, viz., (1) meanness and stinginess regarding dwelling place; (2) meanness and stinginess regarding kinsmen and followers; (3) meanness and stinginess regarding one's wealth; (4) meanness and stinginess regarding one's good looks and reputation; (5) meanness and stinginess regarding one's knowledge.

There are such meanness-and-stinginess, being mean and stingy, the fact of meanness and stinginess, not wanting to share with others, miserliness, niggardliness,

unwillingness of the mind to give.

This is called the fetter of meanness-and-stinginess.

1128. Of those (ten fetters), what is the fetter of ignorance?

There are: ignorance of dukkha, ignorance of the cause of dukkha, ignorance of the cessation of dukkha, ignorance of the practice leading to the cessation of dukkha, ignorance of past existences, ignorance of future existences, ignorance of (both) past and future existences, ignorance of the relation between cause and effect (as set out) in the Theory of Cause and Effect (Paṭiccasamuppāda).

There are ignorance, not seeing (the Truth), incomprehension (of the Truth), lack of proper knowledge (of the Truth), missapprehension (of the impermanent, etc. nature of phenomena), lack of penetrative knowledge, inability to grasp well (the impermanent, etc. nature of phenomena), inability to grasp completely (the Truth as it really is), inability to view correctly (the impermanent, etc. nature of phenomena), inability to reflect properly, inability to distinguish between right and wrong, that which destroys purity of mind, foolishness, lack of clear comprehension, bewilderment, intense bewilderment, absolute bewilderment, lack of comprehension of the Four Ariya Truths, whirlpool of ignorance, yoke of ignorance, potential ignorance, upsurge of ignorance, barrier of ignorance, bewilderment which is the root of demeritoriousness.

This is called the fetter of ignorance.

- (ii) 1129. What are the dhammā which are not fetters?

Leaving aside the above fetters, there are the remaining meritorious, demeritorious and neither-meritorious-nor-emeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not fetters.

(2) Saññojaniya Duka

- (i) 1130. What are the dhammā which are objects of fetters?

There are objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are objects of fetters.

- (ii) 1131. What are the dhammā which are not objects of fetters?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are not objects of fetters.

(3) Saññojanasampayutta Duka

- (i) 1132. What are the dhammā which are associated with fetters?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with fetters.

These are the dhammā which are associated with fetters.

1133. What are the dhammā which are not associated with fetters?

There are: the aggregate of Sensation ...p... the aggregate of Consciousness which are not associated with fetters; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with fetters.

(4) Saññojana Saññojaniya Duka

- (i) 1134. What are the dhammā which are fetters as well as objects of fetters?

The fetters themselves are fetters as well as objects of fetters.

- (ii) 1135. What are the dhammā which are objects of fetters but are not fetters?

There are dhammā which are objects of fetters.

Leaving aside fetters which are included in the objects of fetters, there are the remaining objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which

are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are objects of fetters but are not fetters.

(5) Saññojana Saññojanasampayutta Duka

- (i) 1136. What are the dhammā which are fetters and are also associated with fetters?

The fetter of attachment to sense pleasures is itself a fetter, and because of the fetter of ignorance it is also associated with a fetter. The fetter of ignorance is itself a fetter, and because of the fetter of attachment to sense pleasures it is also associated with a fetter.

The fetter of ill will is itself a fetter, and because of the fetter of ignorance it is also associated with a fetter. The fetter of ignorance is itself a fetter, and because of the fetter of ill will it is also associated with a fetter.

The fetter of conceit is itself a fetter, and because of the fetter of ignorance it is also associated with a fetter. The fetter of ignorance is itself a fetter, and because of the fetter of conceit it is also associated with a fetter.

The fetter of wrong view is itself a fetter, and because of the fetter of ignorance it is also associated with a fetter. The fetter of ignorance is itself a fetter, and because of the fetter of wrong view it is also associated with a fetter.

The fetter of uncertainty is itself a fetter, and because of the fetter of ignorance it is also associated with a fetter. The fetter of ignorance is itself a fetter, and because of the fetter of uncertainty it is also associated with a fetter.

The fetter of wrong view of the practice of morality is itself a fetter, and because of the fetter of ignorance it is also associated with a fetter. The fetter of ignorance is itself a fetter, and because the fetter of wrong view of the practice of morality it is also associated with a fetter.

The fetter of craving for existence is itself a fetter, and because of the fetter of ignorance it is also associated with a fetter. The fetter of ignorance is itself a fetter, and because of the fetter of craving for existence, it is also associated with a fetter.

The fetter of jealousy is itself a fetter, and because of the fetter of ignorance it is also associated with a fetter. The fetter of ignorance is itself a fetter, and because of the fetter of jealousy it is also associated with a fetter.

The fetter of meanness-and-stinginess is itself a fetter, and because of the fetter of ignorance it is also associated with a fetter. The fetter of ignorance is itself a fetter, and because of the fetter of meanness-and-stinginess it is also associated with a fetter.

These are the dhammā which are fetters and which are also associated with fetters.

1137. What are the dhammā which are associated with fetters but are not fetters?

There are dhammā which are associated with fetters. Leaving aside the fetters (which are included in the dhammā associated with fetters), there are the aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which are associated with fetters but are not fetters.

(6) Saññojanavippayutta Saññojaniya Duka

- (i) 1138. What are the dhammā which are not associated with fetters and yet are objects of fetters?

There are dhammā which are not associated with fetters, which are objects of āsavas, which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are not associated with fetters and yet are objects of fetters.

- (ii) 1139. What are the dhammā which are neither associated with fetters nor are objects of fetters?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are neither associated with fetters nor are objects of fetters.

V. Gantha Gocchaka: Cluster of Dukas

Relating to Bonds

(1) Gantha Duka

- (i) 1140. What are the dhammā which are bonds?

There are four bonds: covetousness which binds all mental phenomena (to saṃsāra); ill will which binds all mental phenomena (to saṃsāra); wrong view of the practice of morality which binds all mental phenomena (to saṃsāra);

firmly holding a wrong view as 'only this is true' which binds all mental phenomena (to saṃsāra).

- (ii) 1141. Of those (four bonds), what is the bond of covetousness which binds all mental phenomena (to saṃsāra)?

There are: attachment, strong attachment, fawning, compliance, delight, intense delight, strong attachment of the mind, longing, infatuation, being completely overwhelmed by greed, greed, wanting everything, clinging, the mire of desire, seduction (towards new existence), wile, leading beings to ills and sufferings of existence, causing beings to arise in the round of rebirths, binding beings to successive existences, net of sensual objects, rapid current of suffering, poisonous force, a rope binding beings to worthless endeavour, pervading desire for sense objects, endeavouring to attain sense-objects, a pleasant companion in every existence, hankering after, leading to existences, a jungle, a thick jungle, intimate relationship, lust, favourable regard, entanglement in various sense-objects.

Craving for sense-objects, having craving, being full of craving, craving for attractive objects, craving for pleasant sound, craving for pleasant odour, craving for pleasant taste, craving for pleasant tangible objects, craving for gain, craving for wealth, craving for offspring, craving for life.

Asserting one's right, repeatedly asserting one's right, strongly asserting one's right, assertion of one's right, making an assertion of one's right, assertiveness of one's right.

Excessive greed for sense-objects, having excessive greed for sense-objects, being full of excessive greed for sense-objects, being excited with desire (like a dog wagging its tail), longing for pleasant objects, passion for improper objects (such as incestuous longing), inordinate greed, liking an object, having a liking for an object, longing for an object, fondness for an object, intense longing for an object.

Craving for sense pleasures, craving for existence, craving for non-existence, craving for existence in the Fine Material Sphere, craving for existence in the Non-material Sphere, craving for cessation of existence, craving for visible object, craving for sound, craving for odour, craving for taste, craving for tangible object, craving for mind object.

The whirlpool (of existences), the yoke (of existences), the bond (of existences), clinging, obstruction (to meritorious dhammā) , hindrance, concealing (the true dhamma), binding (beings to ills and sufferings of existence), impurities, defilements that have not been completely dispelled, upsurge of greed, entwining like a creeper, desiring all kinds of objects, root causes of ills and sufferings of existence, cause of ills and sufferings of existence, source of ills and sufferings of existence, snare of Māra, fish-hook of Māra, domain of Māra, river of craving, net of craving, leash of craving, the ocean of craving, covetousness, greed, the root cause of demeritoriousness.

This is called the bond of covetousness which bind all of mental phenomena (to saṃsāra).

1142. Of those (four bonds), what is the bond of ill will which binds all mental phenomena (to saṃsāra)?

Animosity arises (at the thought) 'that something disadvantageous to me has been done', 'that something disadvantageous to me is being done', 'that something disadvantageous to me will be done'; animosity arises (at the thought) 'that something disadvantageous to one I esteem and love has been done ...p... is being done ...p... will be done'; animosity arises (at the thought) 'that something advantageous to one I do not esteem and love has been done ...p... is being done ... will be done'. Besides, animosity also arises without any cause.

There are in the mind: such animosity, strong animosity, hostility, antagonism, indignation, strong indignation, extreme indignation, hatred, strong hatred, extreme hatred, getting upset, getting extremely upset, anger, feeling of anger, being given to anger, hatred, having hatred, being given to hatred, being upset, getting upset, being prone to getting upset, opposition, repeated opposition, rudeness, incoherent speech, losing one's temper.

This is called the bond of ill will which binds all mental phenomena (to saṃsāra).

1143. Of those (four bonds), what is the bond of wrong view of the practice of morality which binds all mental phenomena (to saṃsāra)?

There is the view of samaṇas and brāhmaṇas outside this Teaching that they can attain purity (to realize Nibbāna) by means of their morality, by means of their practice, and by means of their morality and practice. There are such

wrong view, wrong view of that nature, the thicket of wrong view, the wilderness of wrong view, the thorny spike of wrong view, the inconsistency of wrong view, the fetter of wrong view, obsession with wrong view, persistent obsession with wrong view, adherence to wrong view, misconception which is wrong view, detestable path, wrong course, wrongness, base of wrong view, tenacity of wrong view.

This is called the bond of wrong view of the practice of morality which binds all mental phenomena (to saṃsāra).

1144. Of those (four bonds), what is the bond of firmly holding a wrong view as 'only this is true' which binds all mental phenomena (to saṃsāra).

There are: the view that the world (i.e., the five Aggregates) is eternal is the only truth and other views are false; or the view that the world is not eternal is the only truth and other views are false; or the view that the world is finite is the only truth and other views are false; or the view that the world is infinite is the only truth and other views are false; or the view that the soul is the same as the body is the only truth and other views are false; or the view that the soul is one thing and the body another is the only truth and other views are false; or the view that a sentient being exists after death is the only truth and other views are false; or the view that a sentient being does not exist after death is the only truth and the other views are false; or the view that a sentient being does as well as does not exist after death is the only truth and other views are false; the view that a sentient being neither exists nor

does not exist after death is the only truth and other views are false.

There are: such wrong view, wrong view of that nature, the thicket of wrong view, the wilderness of wrong view, the thorny spike of wrong view, the inconsistency of wrong view, the fetter of wrong view, obsession with wrong view, persistent obsession with wrong view, adherence to wrong view, misconception which is wrong view, detestable path, wrong course, wrongness, base of wrong view, tenacity of wrong view. .

This is called the bond of firmly holding a wrong view as 'only this is true' which binds all mental phenomena (to saṃsāra).

Leaving aside the bond of wrong view of the practice of morality, all wrong views are the bond of firmly holding a wrong view as 'only this is true' which binds all mental phenomena (to saṃsāra).

1145. What are the dhammā which are not bonds?

Leaving aside those bonds, there are the remaining meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere, and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not bonds.

1146. What are the dhammā which are objects of bonds?

There are objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are objects of bonds.

1147. What are the dhammā which are not objects of bonds?

There are: the Supramundane Paths, the Fruits of those Paths, and also the Unconditioned Element (Nibbāna).

These are the dhammā which are not objects of bonds.

1148. What are the dhammā which are associated with bonds?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with bonds.

These are the dhammā which are associated with bonds.

1149. What are the dhammā which are not associated with bonds?

There are: the aggregate of Sensation ...p... the aggregate of Consciousness which are not associated with bonds; there is also all that is Corporeality; and the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with bonds.

- (i) 1150. What are the dhammā which are bonds as well as objects of bonds?

The bonds are themselves bonds as well as objects of bonds.

- (ii) 1151. What are the dhammā which are objects of bonds but are not bonds?

There are dhammā which are objects of bonds. Leaving aside the bonds (which are included in the objects of bonds), there are the remaining objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are objects of bonds but are not bonds.

- (i) 1152. What are the dhammā which are bonds and are also associated with bonds?

The bond of wrong view of the practice of morality which binds all mental phenomena (to saṃsāra) is itself a bond, and because of the bond of covetousness it is also associated with a bond.

The bond of covetousness which binds all mental phenomena (to saṃsāra) is itself a bond, and because of the wrong view of the practice of morality it is also associated with a bond.

The bond of firmly holding a wrong view as 'only this is true' which binds all mental phenomena (to saṃsāra) is itself a bond, and because of the bond of covetousness

it is also associated with bond.

The bond of covetousness which binds all mental phenomena (to saṃsāra) is itself a bond, and because of the bond of firmly holding a wrong view as 'only this is true' it is also associated with a bond.

These are the dhammā which are bonds and are also associated with bonds.

(ii) 1153. What are the dhammā which are associated with bonds but are not bonds?

There are dhammā which are associated with bonds. Leaving aside the bonds (which are included in the dhammā associated with bonds), there are the aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which are associated with bonds but are not bonds.

(i) 1154. What are the dhammā which are not associated with bonds, and yet are objects of bonds?

There are dhammā which are not associated with bonds, which are objects of āsavas, which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are not associated with bonds, and yet are objects of bonds.

- (ii) 1155. What are the dhammā which are neither associated with bonds nor are objects of bonds?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are neither associated with bonds nor are objects of bonds.

VI. Ogha Gocchaka: Cluster of Dukas Relating to Whirlpools

- (i) 1156. What are the dhammā which are whirlpools?
[Repeat here paragraphs under Āsavas]

VII. Yoga Gocchaka: Cluster of Dukas Relating to Yokes

- (i) 157 What are the dhammā which are yokes?
[Repeat here paragraphs under Āsavas]

VIII. Nivaraṇa Gocchaka: Cluster of Dukas Relating to Hindrances

- (i) 1158. What are the dhammā which are hindrances to the (attainment of jhāna, Magga and Phala)?

There are six kinds of hindrances, namely, the hindrance of sense-desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and worry, the hindrance of uncertainty, and the hindrance of ignorance of the Four Ariya Truths.

1159. Of those (six hindrances), what is the hindrance of sense-desire?

There are: sense-desire, attachment to sense pleasures, sensual delight, craving for sense pleasures, sensual love, burning desire for sense pleasures, sensual infatuation, being overwhelmed by sensual craving.

These are called the hindrance of sense-desire.

1160. Of those (six hindrances), what is the hindrance of ill will?

Animosity arises (at the thought) 'that something disadvantageous to me has been done', 'that something disadvantageous to me is being done', 'that something disadvantageous to me will be done'; animosity arises (at the thought) 'that something disadvantageous to one I esteem and love has been done'...p... is being done ...p... will be done'; animosity arises (at the thought) 'that something advantageous to one I do not esteem and love has been done' ...p... is being done ...p... will be done'. Besides, animosity also arises without any cause.

There are in the mind: such animosity, strong animosity, hostility, antagonism, indignation, strong indignation, extreme indignation, hatred, strong hatred, extreme hatred, getting upset, getting extremely upset, anger, feeling of anger, being given to anger, hatred, having hatred, being given to hatred, being upset, getting upset, being prone to getting upset, opposition, repeated opposition, rudeness, incoherent speech, losing one's temper.

This is called the hindrance of ill will.

1161. Of those (six hindrances), what is the hindrance of sloth and torpor?

There is sloth and there is torpor.

1162. Of those (two), what is sloth?

There are: indisposition of mind; unpreparedness of mind for good action; sluggishness of mind; stolidity of mind; inertia of mind; inertness of mind; being inert; sloth; being slothful; slothfulness of mind.

This is called sloth.

1163. Of those (two), what is torpor?

There are: indisposition of mental concomitants; unpreparedness of mental concomitants for good action; obscurity of mental concomitants; absolute obscurity of mental concomitants; internal blockage of mental concomitants; torpor; sleepiness; drowsiness; sleepiness; being sleepy; the fact of being sleepy.

This is called torpor.

Such is sloth and such is torpor. This is called the hindrance of sloth and torpor.

1164. Of those (six hindrances), what is the hindrance of restlessness and worry?

There is restlessness of mind and there is worry.

1165. Of those (two), what is restlessness?

There are: restlessness of mind; lack of calm; distraction of mind; and shakiness of mind.

This is called restlessness.

1166. Of those (two), what is worry?

There are: thinking what is proper as improper; thinking what is improper as proper; thinking what is not a fault as fault; thinking what is a fault as not a fault.

There are such worry, being worried, the fact of being worried, remorse, and sense of guilt gnawing at the mind.

This is called worry.

Such is restlessness and such is worry. This is called the hindrance of restlessness and worry.

1167. Of those (six hindrances), what is the hindrance of uncertainty?

There are: doubt and uncertainty about the Teacher, doubt and uncertainty about the Teaching, doubt and uncertainty about the Saṃgha, doubt and uncertainty about the Practice (of *sīla*, *samādhi*, *paññā*), doubt and uncertainty about past existences, doubt and uncertainty about future existences, doubt and uncertainty about (both) past and future existences, doubt and uncertainty about the relation between cause and effect (as set out) in the Theory of Cause and Effect (*Paṭiccasamuppāda*).

There are: such doubt, being doubtful, the fact of being doubtful, perplexity, uncertainty, being in two minds, indecisiveness, inability to make up the mind, inability to come to a definite decision, vacillation, hesitation, wavering, mental stiffness caused by indecision, vexation of the mind.

This is called the hindrance of uncertainty.

1168. Of those (six hindrances), what is the hindrance of ignorance?

There are: ignorance of dukkha, ignorance of the cause of dukkha, ignorance of the cessation of dukkha, and ignorance of the practice which leads to the cessation of dukkha; ignorance of past existences, ignorance of future existences, ignorance of (both) the past and future existences, ignorance of the relation between cause and effect (as set out) in the Theory of Cause and Effect, (Paṭiccasamuppāda).

There are: such ignorance, not seeing the truth, incomprehension (of the Truth), lack of proper knowledge (of the Truth), misapprehension of the characteristics (of phenomena), lack of penetrative knowledge, inability to grasp thoroughly the characteristics (of phenomena), inability to grasp completely (the truth as it really is), inability to view correctly the characteristics (of phenomena), inability to reflect properly, inability to distinguish between right and wrong deeds, that which destroys purity of mind, foolishness, lack of clear comprehension, bewilderment, intense bewilderment, absolute bewilderment, lack of comprehension of the Four Ariya Truths, whirlpool of ignorance, yoke of ignorance, potential ignorance, upsurge of ignorance, barrier of ignorance, ignorance' which is the root cause of demeritoriousness.

This is called the hindrance of ignorance.

These dhammā are hindrances.

- (ii) 1169. What are the dhammā which are not hindrances?

Leaving aside those hindrances, there are the remaining meritorious, demeritorious, and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not hindrances.

(2) Nīvaraṇiya Duka

- (i) 1170. What are the dhammā which are objects of hindrances?

There are objects of āsavas which are meritorious, demeritorious, neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā of hindrances which are objects of hindrances.

- (ii) 1171. What are the dhammā which are not objects of hindrances?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are not objects of hindrances.

(3) Nīvaraṇa Sampayutta Duka

- (i) 1172. What are the dhammā which are associated with hindrances?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with hindrances.

These are the dhammā which are associated with hindrances.

- (ii) 1173. What are the dhammā which are not associated with hindrances?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are not associated with hindrances; there is all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with hindrances.

(4) Nīvaraṇa Nīvaraṇiya Duka

- (i) 1174. What are the dhammā which are hindrances as well as objects of hindrances?

The hindrances themselves are hindrances as well as objects of hindrances.

1175. What are the dhammā which are objects of hindrances but are not hindrances?

There are dhammā which are objects of hindrances. Leaving aside the hindrances (which are included in the objects of hindrances), there are the remaining objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous

Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are objects of hindrances but are not hindrances.

(5) Nīvaraṇa Nīvaraṇa Saṃpayutta Duka

1176. What are the dhammā which are hindrances and are also associated with hindrances?

The hindrance of sense-desire is itself a hindrance, and because of the hindrance of ignorance it is also associated with a hindrance. The hindrance of ignorance is itself a hindrance, and because of the hindrance of sense-desire, it is also associated with a hindrance.

The hindrance of ill will is itself a hindrance, and because of the hindrance of ignorance it is also associated with a hindrance. The hindrance of ignorance is itself a hindrance, and because of the hindrance of ill will it is also associated with a hindrance.

The hindrance of sloth and torpor is itself a hindrance, and because of the hindrance of ignorance it is also associated with a hindrance. The hindrance of ignorance is itself a hindrance, and because of the hindrance of sloth and torpor it is also associated with a hindrance.

The hindrance of restlessness is itself a hindrance, and because of the hindrance of ignorance it is also associated with a hindrance. The hindrance of ignorance is itself a hindrance, and because of the hindrance of restlessness it is also associated with a hindrance.

The hindrance of worry is itself a hindrance, and because of the hindrance of ignorance it is also associated

with a hindrance. The hindrance of ignorance is itself a hindrance, and because of the hindrance of worry it is also associated with a hindrance.

The hindrance of doubt is itself a hindrance, and because of the hindrance of ignorance it is also associated with a hindrance. The hindrance of ignorance is itself a hindrance, and because of the hindrance of doubt it is also associated with a hindrance.

The hindrance of sense-desire is itself a hindrance, and because of the hindrance of restlessness it is also associated with a hindrance. The hindrance of restlessness is itself a hindrance, and because of the hindrance of sense-desire it is also associated with a hindrance.

The hindrance of ill will is itself a hindrance, and because of the hindrance of restlessness it is also associated with a hindrance. The hindrance of restlessness is itself a hindrance, and because of the hindrance of ill will it is also associated with a hindrance.

The hindrance of sloth and torpor is itself a hindrance, and because of the hindrance of restlessness it is also associated with a hindrance. The hindrance of restlessness is itself a hindrance, and because of the hindrance of sloth and torpor it is associated with a hindrance.

The hindrance of worry is itself a hindrance and because of the hindrance of restlessness it is also associated with a hindrance. The hindrance of restlessness is itself a hindrance, and because of the hindrance of worry it is also associated with a hindrance.

The hindrance of uncertainty is itself a hindrance, and because of the hindrance of restlessness it is also

associated with a hindrance. The hindrance of restlessness is itself a hindrance, and because of the hindrance of uncertainty it is also associated with a hindrance.

The hindrance of ignorance is itself a hindrance and because of the hindrance of restlessness it is also associated with a hindrance. The hindrance of restlessness is itself a hindrance, and because of the hindrance of ignorance it is also associated with a hindrance.

These are the dhammā which are hindrances and are also associated with hindrances.

- (ii) 1177. What are the dhammā which are associated with hindrances but are not hindrances?

There are dhammā which are associated with hindrances. Leaving aside the hindrances (which are included in the dhammā associated with hindrances), there are the aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which are associated with hindrances but are not hindrances.

(6) Nīvaraṇavippayutta Nīvariaṇiya Duka

- (i) 1178. What are the dhammā which are not associated with hindrances and yet are objects of hindrances?

There are dhammā which are not associated with hindrances, which are objects of āsavas, which are meritorious, demeritorious, and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere, which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are not associated with hindrances and yet are objects of hindrances.

- (ii) 1179. What are the dhammā which are neither associated with hindrances nor are objects of hindrances?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are neither associated with hindrances nor are objects of hindrances.

IX. Parāmāsa Gocchaka: Cluster of Dukas Relating to Misconceptions

(1) Parāmāsa Duka

- 50.(1)(i)1180. What are the dhammā which are misconception?

It is misconception which is Wrong View.

1181. What, in the above terminology, is misconception which is Wrong View?

There are: the wrong view that 'the world (i.e., the five aggregates) is eternal,' or that 'the world is not eternal'; that 'the world is finite', or that 'the world is infinite'; that 'the soul is the same as the body', or that 'the soul is one thing and the body another'; that 'a sentient being exists after death', or that 'a sentient being does not exist after death'; that 'a sentient being does as well as does not exist after death', or that 'a sentient being neither exist nor does not exist after death'. There is such wrong view, the wrong view of that nature, the thicket of wrong view, the wilderness of wrong view, the thorny

spike of wrong view, the inconsistency of wrong view, the fetter of wrong view, obsession with wrong view, persistent obsession with wrong view, adherence to wrong view, misconception which is wrong view, detestable path, wrong course, wrongness, base of wrong view, tenacity of wrong view.

This is called misconception which is called wrong view. All wrong views are also misconception which is wrong view.

These are the dhammā which are misconception.

(ii) 1182. What are the dhammā which are not misconception?

Leaving aside those misconceptions, there are the remaining meritorious, demeritorious, neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, and the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not misconception.

(2) Parāmatṭha

51.(1)(i)1183. What are the dhammā which are objects of misconception?

There are objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are objects of misconception.

- (ii) 1184. What are the dhammā which are not objects of misconception?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are not objects of misconception.

(3) Parāmāsa Sampayutta Duka

- (i) 1185. What are the dhammā which are associated with misconception?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with misconception.

These are the dhammā which are associated with misconception.

- (ii) 1186. What are the dhammā which are not associated with misconception?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are not associated with misconception ; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with misconception.

(4) Parāmāsa Parāmatṭha Duka

- (i) 1187. What are the dhammā which are misconception as well as objects of misconception?

Misconception itself is misconception as well as object of misconception.

- (ii) 1188. What are the dhammā which are objects of misconception but are not misconception?

There are dhammā which are objects of misconception. Leaving aside those misconceptions (which are included in the objects of misconception), there are the remaining objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are objects of misconception but are not misconception.

(5) Parāmāsavippayutta Parāmatṭha Duka

- (i) 1189. What are the dhammā which are not associated with misconception and yet are objects of misconception?

There are dhammā which are not associated with misconception, which are objects of āsavas, which are meritorious, demeritorious, and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are not associated with misconception and yet are objects of misconception.

- (ii) 1190. What are the dhammā which are neither associated with misconception nor are objects of misconception?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are neither associated with misconception nor are objects of misconception.

X. Mahantara Duka: Longer Compilation of Unrelated Dukas

(1) Sārammaṇa Duka

- (i) 1191. What are the dhammā which attend to sense objects?

There are the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness.

These are the dhammā which attend to sense objects.

- (ii) 1192. What are the dhammā which do not attend to sense objects?

There is all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which do not attend to sense objects.

(2) Citta Duka

- (i) 1193. What are the dhammā which are mind?

There are Eye-consciousness, Ear-consciousness, Nose-consciousness, Tongue-consciousness, Body-consciousness, Mind-element and Mind-consciousness-element.

These are the dhammā which are mind.

- (ii) 1194. What are the dhammā which are not mind?

There are the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities; there is all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not mind.

(3) Cetasika Duka

- (i) 1195. What are the dhammā which are mental concomitants?

There are the aggregate of Sensation, the aggregate of Perception, and the aggregate of Volitional Activities.

These are the dhammā which are mental concomitants.

- (ii) 1196. What are the dhammā which are not mental concomitants?

There are mind and all that is Corporeality; and there is the Unconditioned Element (Nibbāna).

These are the dhammā which are not mental concomitants.

(4) Cittasampayutta Duka

- (i) 1197. What are the dhammā which are associated with mind?

There are the aggregate of Sensation, the aggregate of Perception, and the aggregate of Volitional Activities.

These are the dhammā which are associated with mind.

- (ii) 1198. What are the dhammā which are not associated with mind?

There is all that is Corporeality, and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with mind.

It should not be said that mind is associated with mind, or that mind is not associated with mind.

(5) Citta Saṃsaṭṭha Duka

- (i) 1199. What are the dhammā which are joined with mind?

There are the aggregate of Sensation, the aggregate of Perception and the aggregate of Volitional Activities.

These are the dhammā which are joined with mind.

- (ii) 1200. What are the dhammā which are not joined with mind?

There is all that is Corporeality, and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not joined with mind.

It should not be said that mind is joined with mind, or that mind is not joined with mind.

(6) Citta Samuṭṭha Duka

- (i) 1201. What are the dhammā which are caused by mind?

There are the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities, bodily intimation and vocal intimation. Apart and different from the above, there is also Corporeality which is born of mind, which has mind as root cause, and which has mind as origin; visible object which causes the arising of Eye-consciousness; sound which causes the arising of Ear-consciousness; odour which causes the arising of Nose-consciousness; taste which causes the arising of Tongue-consciousness; tangible object which causes the arising of Body-consciousness; the Element of Space, the Element of Cohesion, quickness of Corporeality; malleability of Corporeality, preparedness of Corporeality for good action; Corporeality which is the beginning of integration of Corporeality; corporeality which is the continued development of corporeality; and nutriment derived from gross or fine food.

These are the dhammā which are caused by Mind.

- (ii) 1202. What are the dhammā which are not caused by mind?

There is mind and also the Corporeality other than that caused by mind; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not caused by mind.

(7) Citta Sahabhu Duka

- (i) 1203. What are the dhammā which arise together with mind?

There are: the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities, bodily intimation and vocal intimation.

These are the dhammā which arise together with mind.

- (ii) 1204. What are the dhammā which do not arise together with mind?

There are mind and also the corporeality other than bodily intimation and vocal intimation; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which do not arise together with mind.

(8) Cittānuparivatti Duka

- (i) 1205. What are the dhammā which always accompany mind?

There are the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities, bodily intimation, and verbal intimation.

These are the dhammā which always accompany mind.

- (ii) 1206. What are the dhammā which never accompany mind?

There are mind and also the corporeality other than bodily intimation and vocal intimation; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which never accompany mind.

(9) Cittasaṃsaṭṭha Samuthāra Duka

- (i) 1207. What are the dhammā which are mixed with mind and are also caused by mind?

There are the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities.

These are the dhammā which are mixed with mind and are also caused by mind.

- (ii) 1208. What are the dhammā which are mixed with mind nor are caused by mind?

There are mind and all that is Corporeality; and there is also Unconditioned Element (Nibbāna).

These are the dhammā which are not mixed with mind nor are caused by mind.

(10) Cittasaṃsaṭṭha samuṭṭhāna Sahabu Duka

- (i) 1209. What are the dhammā which are mixed with mind, caused by mind, and which arise together with mind?

There are the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities.

These are the dhammā which are mixed with mind, caused by mind, and which arise together with mind.

- (ii) 1210. What are the dhammā which are mixed with mind, which are caused by mind, and which do not arise together with mind?

There are mind and all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not mixed with mind, which are not caused by mind, and which do not arise together with mind.

(11) Cittasamsatṭha Samuṭṭhānānuparivatti Duka

- (i) 1211. What are the dhammā which are mixed with mind, caused by mind, and which always accompany mind?

There are the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities.

These are the dhammā which are mixed with mind, caused by mind, and which always accompany mind.

- (ii) 1212. What are the dhammā which are not mixed with mind, not caused by mind, and which never accompany mind?

There are mind and all that is Corporeality and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not mixed with mind, not caused by mind, and which never accompany mind.

(12) Ajjhattika Duka

- (i) 1213. What are the dhammā which arise internally?

There are Eye-sensitivity which is the sense-base of Eye-consciousness ...p... Mind-sensitivity which is the sense-base of Mind-consciousness.

These are the dhammā which arise internally.

- (ii) 1214. What are the dhammā which arise externally?

There are visible object which causes the arising of Eye-consciousness ...p... mind objects which causes the arising of Consciousness.

These are the dhammā which arise externally.

(13) Upādā Duka

- (i) 1215. What are the dhammā which are dependent?

There are Eye-sensitivity which is the sense-base of Eye-consciousness ...p... nutriment derived from gross or fine food.

These are the dhammā which are dependent.

- (ii) 1216. What are the dhammā which are not dependent?

There are the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities, the aggregate of Consciousness; the four Primary Elements; and also the Unconditioned Element (Nibbāna).

These are the dhammā which are not dependent.

(14) Upādinṇa Duka

- (i) (i)1217. What are the dhammā which are kamma-born?

There are objects of āsavas which are the resultants of meritorious and demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also Corporeality which is the result of deeds done previously.

These are the dhammā which are kamma-born.

- (ii) 1218. What are the dhammā which are not kamma-born?

There are objects of āsavas which are meritorious and demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Sensation ...p... the aggregate of Consciousness; there are also dhammā which are neither meritorious nor demeritorious nor are resultants but are non-causative actions; also Corporeality which is not the result of deeds done previously; also the Supramundane Paths and the Fruits of those Paths; and also the Unconditioned Element (Nibbāna).

These are the dhammā which are not kamma-born.

XI Upādāna Gocchaka: Cluster of Dukas
Relating to Clinging

(1) Upādāna Duka

(i) 1219. What are the dhammā which are Clinging?

There are four kinds of Clinging, namely, clinging to sense desire, clinging to wrong view, clinging to wrong view of the practice of morality, and clinging to the belief in (mind and matter as) *atta*, Self.

1220. Of those (four kinds of Clinging), what is clinging to sense desire?

There are: sense desire, attachment to sensual pleasures, sensual delight, craving for sense pleasures, sensual love, burning desire for sense pleasures, sensual infatuation, being overwhelmed by sensual craving.

This is called clinging to sense desire.

1221. Of those (four kinds of Clinging), what is clinging to wrong view?

There are clinging to the wrong view that there is no (benefit in giving) alms; that there is no (benefit in making) big sacrificial offerings; that there is no (benefit in making) small sacrificial offerings; that there is no fruit or result of good or bad actions; that there is no present world; that there is no future world; that there is no (consequence of good or bad deeds done to one's) mother; that there is no (consequence of good or bad deeds done to one's) father; that there is no being reborn after death (i.e., that there is no after-life); that there are no *samanas* or *brāhmaṇas* in the world who have reached the highest attainment through their own endeavour and practice and

who realize with special apperception the present and future existences and make them known. There are such wrong view, wrong view of that nature, the thicket of wrong view, the wilderness of wrong view, the thorny spike of wrong view, the inconsistency of wrong view, the fetter of wrong view, obsession with wrong view, persistent obsession with wrong view, adherence to wrong view, misconception which is wrong view, detestable path, wrong course, wrongness, base of wrong view, tenacity of wrong view.

This is called clinging to wrong view.

Leaving aside the clinging to wrong view of the practice of morality and clinging to the belief in (mind and matter as) atta, Self, all wrong views are also clinging to wrong view.

1222. Of those (four kinds of Clinging), what is clinging to wrong view of the practice of morality?

There is the view of samaṇas and brāhmaṇas outside this Teaching that they can attain purity (to realize Nibbāna) by means of their morality, by means of their practice, and by means of their morality and practice. There are such wrong view, wrong view of that nature, the thicket of wrong view, the wilderness of wrong view, the thorny spike of wrong view, the inconsistency of wrong view, the fetter of wrong view, obsession with wrong view, persistent obsession with wrong view, adherence to wrong view, misconception which is wrong view, detestable path, wrong course, wrongness, base of wrong view, tenacity of wrong view.

This is called clinging to wrong view of the practice of morality.

1223. Of those (four kinds of Clinging), what is clinging to the belief in (mind and matter as) *atta*, Self?

In this matter, an uninformed worldling, not in the habit of associating with the ariyas, unskilled in the teaching of the ariyas, untrained in the teaching of the ariyas, not in the habit of associating with men of virtue, unskilled in the teaching of men of virtue, untrained in the teaching of men of virtue, perceives-

- (1) (a) Corporeality as *atta*, Self;
 (b) *atta* as having Corporeality;
 (c) Corporeality (as existing) in *atta*;
 (d) *atta* (as existing) in Corporeality;
- (2) (a) Sensation as *atta*; ...p...
- (3) (a) Perception as *atta*; ...p...
- (4) (a) Volitional Activities as *atta*; ...p...
- (5) (a) Consciousness as *atta*;
 (b) *atta* as having Consciousness;
 (c) Consciousness (as existing) in *atta*;
 (d) *atta* (as existing) in Consciousness.

There are such wrong view, wrong view of that nature, the thicket of wrong view, the wilderness of wrong view, the thorny spike of wrong view, the inconsistency of wrong view, the fetter of wrong view, obsession with wrong view, persistent obsession with wrong view, adherence to wrong view, misconception which is wrong view, detestable

path, wrong course, wrongness, base of wrong view, tenacity of wrong view.

This is called clinging to the belief in (mind and matter as) *atta*, Self.

All these *dhammā* are Clinging.

(ii) 1224. What are the *dhammā* which are not Clinging?

Leaving aside those *dhammā* which are Clinging, there are the remaining meritorious, demeritorious and neither-meritorious-nor-demeritorious *dhammā* of the Sensuous Sphere, the Fine Material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and also the Unconditioned Element (*Nibbāna*).

These are the *dhammā* which are not Clinging.

(2) *Upādāniya Duka*

(i) 1225. What are the *dhammā* which are objects of Clinging?

There are objects of *āsavas* which are meritorious, demeritorious, and neither-meritorious-nor-demeritorious *dhammā* of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the *dhammā* which are objects of Clinging.

(ii) 1226. What are the *dhammā* which are not objects of Clinging?

There are the Supramundane Paths, the Fruits of those Paths, and also the Unconditioned Element (*Nibbāna*).

These are the dhammā which are not objects of Clinging.

(3) Upādāna Sampayutta Duka

- (i) 1227. What are the dhammā which are associated with Clinging?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with Clinging.

These are the dhammā which are associated with Clinging. 96

- (ii) 1228. What are the dhammā which are not associated with Clinging?

There are: the aggregate of Sensation ...p... the aggregate of Consciousness which are not associated with Clinging; there is also all that is Corporeality; and there is **also** the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with Clinging.

(4) Upādāna Upādāniya Duka

- (i) 1229. What are the dhammā which are Clinging as well as objects of Clinging?

The dhammā which are Clinging are themselves Clinging as well as objects of Clinging.

- (ii) 1230. What are the dhammā which are objects of Clinging but are not Clinging?

There are dhammā which are objects of Clinging. Leaving aside the dhammā (which are included in the

objects of Clinging), there are the remaining objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are objects of Clinging but are not Clinging.

(5) Upādāna Upādānasampayutta Duka

- (i) 1231. What are the dhammā which are Clinging and are also associated with Clinging?

Clinging to wrong view is itself Clinging, and because of clinging to sense desire it is also associated with Clinging. Clinging to sense desire is itself Clinging, and because of clinging to wrong view it is also associated with Clinging.

Clinging to wrong view of the practice of morality is itself Clinging, and because of clinging to sense desire it is also associated with Clinging. Clinging to sense desire is itself Clinging, and because of clinging to wrong view of the practice of morality it is also associated with Clinging.

Clinging to the belief in (mind and matter as) atta Self is itself Clinging and because of clinging to sense desire it is also associated with Clinging. Clinging to sense desire is itself Clinging, and because of clinging to the belief in (mind and matter as) atta it is also associated with Clinging.

These are the dhammā which are Clinging and are also associated with Clinging.

- (ii) 1232. What are the dhammā which are associated with Clinging but are not Clinging?

There are dhammā which are associated with Clinging. Leaving aside the Clinging (which are included in the dhammā associated with Clinging), there are the aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which are associated with Clinging but are not Clinging.

(4) Upādāna Vippayutta Upādāniya Duka

- (i) 1233. What are the dhammā which are not associated with Clinging and yet are objects of Clinging?

There are dhammā which are not associated with Clinging, which are objects of āsavas, which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are not associated with Clinging and yet are objects of Clinging.

- (ii) 1234. What are the dhammā which are neither associated with Clinging nor are objects of Clinging?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are neither associated with Clinging nor are objects of Clinging.

XII. Kilesa Gocchaka: Cluster of Dukas Relating to Defilements

(1) Kilesa Duka

- (i) 1235. What are the dhammā which are defilements?

There are ten defilements¹, namely, greed, hatred, bewilderment, conceit, wrong view, uncertainty, sloth, restlessness, not being ashamed (to do evil), not being afraid (to do evil).

- (ii) 1236. Of those (ten defilements), what is greed?

There are: attachment, strong attachment, fawning, compliance, delight, intense delight, strong attachment of the mind, longing, infatuation, being completely overwhelmed by greed, greed, wanting everything, clinging, mire of desire, seduction (towards new existences), wile, leading beings to ills and sufferings of existences, causing beings to arise in the round of rebirths, binding beings to successive existences, net of sensual objects, rapid current of suffering, poisonous force, a rope binding beings to worthless endeavour, pervading desire for sense-objects, endeavouring to attain sense-objects, a pleasant companion in every existence, hankering after, leading to existences, a jungle, a thick jungle, intimate relationship, lust, favourable regard, entanglement in various sense-objects.

Craving for sense-objects, having craving, being full of craving, craving for attractive objects, craving for pleasant sound, craving for pleasant odour, craving for pleasant taste, craving for pleasant tangible objects, craving for

1. This is according to the first interpretation given in the Commentary.

gain, craving for wealth, craving for offspring , craving for life.

Asserting one's right, repeatedly asserting one's right, strongly asserting one's right, assertion of one's right, making an assertion of one's right, assertiveness of one's right.

Excessive greed for sense-objects, having excessive greed for sense-objects, being full of excessive greed for sense-objects, being excited with desire (like a dog wagging its tail), longing for pleasant objects, passion for improper objects (such as incestuous longing), inordinate greed, liking an object, having a liking for an object, longing for an object, fondness for an object, intense longing for an object.

Craving for sense pleasures, craving for existence, craving for non-existence, craving for existence in the Fine Material Sphere, craving for existence in the Non-material Sphere, craving for cessation of existence, craving for visible objects, craving for sound, craving for odour, craving for taste, craving for tangible object, craving for mind object.

The whirlpool (of existences), the yoke (of existences), the bond (of existences), clinging, obstruction (to meritorious dhammā), hindrance, concealing (the true dhamma), binding (beings to ills and sufferings of existence), impurities, defilements that have not been completely dispelled, upsurge of greed, entwining like a creeper, desiring all kinds of objects, root cause of ills and sufferings of existence, cause of ills and sufferings of existence, source of ills and sufferings of existence, snare of Māra, fish-hook of Māra, domain of Māra, river of craving, net of craving, leash of

craving, the ocean of craving, covetousness, greed, the root cause of demeritoriousness.

This is called greed.

1237. Of those (ten defilements), what is hatred?

Animosity arises (at the thought) 'that something disadvantageous to me has been done', 'that something disadvantageous to me is being done', 'that something disadvantageous to me will be done'; animosity arises (at the thought) 'that something disadvantageous to one I esteem and love has been done' ...p... is being done...p... will be done'; animosity arises (at the thought) 'that something advantageous to one I do not esteem and love has been done' ...p.... is being done ...p... will be done'. Besides, animosity also arises without any cause.

There are in the mind: such animosity, strong animosity, hostility, antagonism, indignation, strong indignation, extreme indignation, hatred, strong hatred, extreme hatred, getting upset, getting extremely upset, anger, feeling of anger, being given to anger, hatred, having hatred, being given to hatred, being upset, getting upset, being prone to getting upset, opposition, repeated opposition, rudeness, incoherent speech, losing one's temper.

This is called hatred.

1238. Of those (ten defilements), what is bewilderment?

There are: ignorance of dukkha, ignorance of the cause of dukkha, ignorance of the cessation of dukkha, ignorance of the practice leading to the cessation of dukkha, ignorance of past existences, ignorance of future

existences, ignorance of (both) past and future existences, ignorance of the relation between cause and effect (as set out) in the Theory of Cause and Effect, Paṭiccasamuppāda.

This is called bewilderment.

1239. Of those (ten defilements), what is conceit?

There are conceit that 'I am superior', conceit that 'I am equal', conceit that 'I am inferior'.

There are such conceit, having conceit, being conceited, haughtiness, thinking highly of oneself, thinking loftily of oneself, being puffed up, a mind with utmost vanity.

This is called conceit.

1240. Of those (ten defilements), what is wrong view?

There are the wrong view that 'the world (i.e., the five aggregates) is eternal', or that 'the world is not eternal'; that 'the world is finite', or that 'the world is infinite'; that 'the soul is the same as the body', or that 'the soul is one thing and the body another'; that 'a sentient being exists after death', or that 'a sentient being does not exist after death'; that 'a sentient being does as well as does not exist after death', or that 'a sentient being neither exists nor does not exist after death'.

There are: such wrong view, wrong view of that nature, the thicket of wrong view, the wilderness of wrong view, the thorny spike of wrong view, the inconsistency of wrong view, the fetter of wrong view, obsession with wrong view, persistent obsession with wrong view, adherence to wrong view, misconception which is wrong view, detestable

path, wrong course, wrongness, base of wrong view, tenacity of wrong view.

This is called wrong view.

All false views are also wrong view.

1241. Of those (ten defilements), what is uncertainty?

There are: doubt and uncertainty about the Teacher, doubt and uncertainty about the Dhamma, doubt and uncertainty about the Saṃgha, doubt and uncertainty about the Practice (of sīla, samādhī, paññā), doubt and uncertainty about past existences, doubt and uncertainty about future existences, doubt and uncertainty about (both) past and future existences, doubt and uncertainty about the relation between cause and effect (as set out) in the Theory of Cause and Effect (Paṭiccasamuppāda).

There are: such doubt, being doubtful, the fact of being doubtful, perplexity, uncertainty, being in two minds, indecisiveness, inability to make up the mind, inability to come to a definite decision, vacillation, hesitation, wavering, mental stiffness caused by indecision, vexation of the mind.

This is called uncertainty.

1242. Of those (ten defilements), what is sloth (thina)?

There are: indisposition of mind, unpreparedness of mind for good action, sluggishness of mind, stolidity of mind, inertia of mind, inertness of mind, being inert, sloth, being slothful, slothfulness of mind.

This is called sloth.

1243. Of those (ten defilements), what is restlessness (unddhacca)?

There are restlessness of mind, lack of calm, distraction of mind and shakiness of mind.

This is called restlessness.

1244. Of those (ten defilements), what is having no shame (to do evil)?

That which is not being ashamed to do deeds the evilness of which ought to cause shame, not being ashamed to commit evil demeritorious deeds.

This is called having no shame (to do evil)

1245. Of those (ten defilements), what is having no fear (to do evil)?

That which is not being afraid to do deeds the evilness of which ought to arouse fear, not being afraid to commit evil demeritorious deeds.

This is called having no fear (to do evil).

1246. What are the dhammā which are not defilements?

Leaving aside those defilements, there are the remaining meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not defilements.

(2) Saṃkilesika Duka

- (i) 1247. What are the dhammā which are objects of defilements?

There are objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are objects of defilements.

- (ii) 1248. What are the dhammā which are not objects of defilements?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are not objects of defilements.

(3) Saṃkiliṭṭha Duka

- (i) 1249. What are the dhammā which are defiled?

There are the three roots of demeritoriousness, viz., greed, hatred and bewilderment; there are also the defilements existing together with these (three roots); the aggregate of Sensation ...p... the aggregate of Consciousness associated with these (three roots); and physical action, verbal action and mental action arising on account of these three roots of demeritoriousness.

These are the dhammā which are defiled.

- (ii) 1250. What are the dhammā which are not defiled?

There are meritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not defiled.

(4) Kilesasampayutta Duka

- (i) 1251. What are the dhammā which are associated with defilements?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with defilements.

These are the dhammā which are associated with defilements

- (ii) 1252. What are the dhammā which are not associated with defilements?

There are the aggregate of Sensation ...p... the aggregate of Consciousness which are not associated with defilements; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with defilements.

(5) Kilesasamkilesika Duka

- (i) 1253. What are the dhammā which are defilements as well as objects of defilements?

The defilements themselves are defilements as well as objects of defilements.

- (ii) 1254. What are the dhammā which are objects of defilements but are not defilements?

There are dhammā which are objects of defilements. Leaving aside the defilements (which are included in the objects of defilements), there are the remaining objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are defilements as well as objects of defilements.

(6) Kilesasamkiliṭṭha Duka

- (i) 1255. What are the dhammā which are defilements and are also defiled?

The defilements themselves are defilements and are also defiled.

- (ii) 1256. What are the dhammā which are defiled but are not defilements?

There are dhammā which are defiled. Leaving aside the defilements (which are included in these dhammā which are defiled) there are the remaining aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which are defiled.

(7) Kilesa Kilesasampayutta Duka

- (i) 1257. What are the dhammā which are defilements and are also associated with defilements?

Greed is itself a defilement, and because of the defilement of bewilderment it is also associated with a defilement. Bewilderment is itself a defilement, and because of the defilement of greed it is also associated with a defilement.

Hatred is itself a defilement, and because of the defilement of bewilderment it is also associated with a defilement. Bewilderment is itself a defilement, and because of the defilement of hatred it is also associated with a defilement.

Conceit is itself a defilement, and because of the defilement of bewilderment it is also associated with a defilement. Bewilderment is itself a defilement, and because of the defilement of conceit it is also associated with a defilement.

Wrong view is itself a defilement, and because of the defilement of bewilderment it is also associated with a defilement. Bewilderment is itself a defilement, and because of the defilement of wrong view, it is also associated with a defilement.

Uncertainty is itself a defilement, and because of the defilement of bewilderment it is also associated with a defilement. Bewilderment is itself a defilement, and because of the defilement of uncertainty it is also associated with a defilement.

Sloth is itself a defilement, and because of the defilement of bewilderment it is also associated with a defilement. Bewilderment is itself a defilement, and because

of the defilement of sloth it is also associated with a defilement.

Restlessness is itself a defilement and because of the defilement of bewilderment it is also associated with a defilement. Bewilderment is itself a defilement, and because of the defilement of restlessness it is also associated with a defilement.

Not being ashamed (to do evil) is itself a defilement, and because of the defilement of bewilderment it is also associated with a defilement. Bewilderment is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement.

Not being afraid (to do evil) is itself a defilement, and because of the defilement of bewilderment it is also associated with a defilement. Bewilderment is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement.

Greed is itself a defilement, and because of the defilement of restlessness it is also associated with a defilement. Restlessness is itself a defilement and because of the defilement of greed it is also associated with a defilement.

Hatred is itself a defilement, and because of the defilement of restlessness it is also associated with a defilement. Restlessness is itself a defilement, and because of the defilement of hatred it is also associated with a defilement.

Bewilderment is itself a defilement, and because of the defilement of restlessness it is also associated with a defilement. Restlessness is itself a defilement, and because of the defilement of bewilderment it is also associated with

a defilement.

Conceit is itself a defilement and because of the defilement of restlessness it is also associated with a defilement. Restlessness is itself a defilement and because of the defilement of conceit it is also associated with a defilement.

Wrong view is itself a defilement and because of the defilement of restlessness it is also associated with a defilement. Restlessness is itself a defilement and because of the defilement of wrong view it is also associated with a defilement.

Uncertainty is itself a defilement, and because of the defilement of restlessness it is also associated with a defilement. Restlessness is itself a defilement, and because of the defilement of uncertainty it is also associated with a defilement.

Sloth is itself a defilement, and because of the defilement of restlessness it is also associated with a defilement. Restlessness is itself a defilement, and because of the defilement of sloth it is also associated with a defilement.

Not being ashamed (to do evil) is itself a defilement, and because of the defilement of restlessness it is also associated with a defilement. Restlessness is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement.

Not being afraid (to do evil) is itself a defilement, and because of the defilement of restlessness it is also associated with a defilement. Restlessness is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement.

Greed is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement. Not being ashamed (to do evil) is itself a defilement, and because of the defilement of greed it is also associated with a defilement.

Hatred is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement. Not being ashamed (to do evil) is itself a defilement, and because of the defilement of hatred it is also associated with a defilement.

Bewilderment is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement. Not being ashamed (to do evil) is itself a defilement, and because of the defilement of bewilderment it is also associated with a defilement.

Conceit is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement. Not being ashamed (to do evil) is itself a defilement, and because of the defilement of conceit it is also associated with a defilement.

Wrong view is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement. Not being ashamed (to do evil) is itself a defilement and because of the defilement of wrong view, it is also associated with a defilement.

Uncertainty is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement. Not being ashamed (to do evil) is itself a defilement, and because of the defilement of uncertainty it is also associated with a defilement.

Sloth is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement. Not being ashamed (to do evil) is itself a defilement, and because of the defilement of sloth it is also associated with a defilement.

Restlessness is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement. Not being ashamed (to do evil) is itself a defilement, and because of restlessness it is also associated with a defilement.

Not being afraid (to do evil) is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement. Not being ashamed (to do evil) is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement.

Greed is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement. Not being afraid (to do evil) is itself a defilement, and because of the defilement of greed it is also associated with a defilement.

Hatred is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement. Not being afraid (to do evil) is itself a defilement, and because of the defilement of hatred it is also associated with a defilement.

Bewilderment is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement. Not being afraid (to do evil) is itself a defilement, and because of the defilement of bewilderment it is also associated with a defilement.

Conceit is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement. Not being afraid (to do evil) is itself a defilement, and because of the defilement of conceit it is also associated with a defilement.

Wrong view is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement. Not being afraid (to do evil) is itself a defilement, and because of the defilement of wrong view it is also associated with a defilement.

Uncertainty is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement. Not being afraid (to do evil) is itself a defilement, and because of the defilement of uncertainty it is also associated with a defilement.

Sloth is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement. Not being afraid (to do evil) is itself a defilement, and because of the defilement of sloth it is also associated with a defilement.

Restlessness is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement. Not being afraid (to do evil) is itself a defilement, and because of the defilement of restlessness it is also associated with a defilement.

Not being ashamed (to do evil) is itself a defilement, and because of the defilement of not being afraid (to do evil) it is also associated with a defilement. Not being afraid (to do evil) is itself a defilement, and because of the defilement of not being ashamed (to do evil) it is also associated with a defilement.

These are the dhammā which are defilements and which are also associated with defilements.

- (ii) 1258. What are the dhammā which are associated with defilements but are not defilements?

There are dhammā which are associated with defilements. Leaving aside the defilements (which are included in the dhammā associated with defilements), there are the aggregate of Sensation ...p... the aggregate of Consciousness.

These are the dhammā which are associated with defilements but are not defilements.

(8) Kilesavippayutta Saṁkilesika Duka

- (i) 259. What are the dhammā which are not associated with defilements and yet are objects of defilements?

There are dhammā which are not associated with defilements, which are objects of āsavas, which are meritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are not associated with defilements and yet are objects of defilements.

- (ii) 1260. What are the dhammā which are neither associated with defilements nor are objects of defilements?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are neither associated with defilements nor are objects of defilements.

XIII. Piṭṭhi Duka: Last Compilation of Unrelated Dukas

(1) Dassanenapahātabba Duka

- (i) 1261. What are the dhammā which are eliminated by Sotāpatti Magga?

There are the three fetters, viz., wrong view concerning the five khandhas, uncertainty, and wrong view of the practice of morality.

1262. Of those (three fetters), what is wrong view of the five khandhas?

In this matter, an uninformed worldling, not in the habit of associating with the ariyas, unskilled in the teaching of the ariyas, untrained in the teaching of the ariyas; not in the habit of associating with men of virtue, unskilled in the teaching of men of virtue, untrained in the teaching of men of virtue, perceives-

- (1) (a) Corporeality as Self (atta);
- (b) Self as having Corporeality;
- (c) Corporeality (as existing) in Self;
- (d) Self (as existing) in Corporeality;
- (2) (a) Sensation as Self; ...p...
- (3) (a) Perception as Self; ...p...
- (4) (a) Volitional Activities as Self; ...p...
- (5) (a) Consciousness as Self;
- (b) Self as having Consciousness;

(c) Consciousness (as existing) in Self;

(d) Self (as existing) in Consciousness.

There is such wrong view, wrong view of that nature, ...p... tenacity of wrong view.

This is called wrong view concerning the five khandhas.

1263. Of those (three fetters), what is uncertainty?

There are doubt and uncertainty about the Teacher ...p... mental stiffness caused by indecision, vexation of the mind.

This is called uncertainty.

1264. Of those (three fetters), what is the wrong view of the practice of morality?

There is the view of samaṇas and brāhmaṇas outside this Teaching that they can attain purity (to realize Nibbāna) by means of their morality, by means of their practice and by means of their morality and practice. There is such wrong view, wrong view of that nature ...p... tenacity of wrong view.

This is called the wrong view of the practice of morality.

These are the three fetters; there are also defilements (leading to apāya) existing together with these (fetters); the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with these (defilements); and physical action, verbal action and mental action arising on account of those (defilements).

These are the dhammā which are eliminated by Sotāpatti Magga.

- (ii) 1265. What are the dhammā which are not eliminated by Sotāpatti Magga?

Leaving aside the dhammā which are eliminated by Sotāpatti Magga, there are the remaining meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not eliminated by Sotāpatti Magga.

(2) Bhāvanāya Pahātabba Duka

- (i) 1266. What are the dhammā which are eliminated by the three higher maggas?

There are the remaining greed, hatred and bewilderment (left uneliminated by Sotāpatti Magga); there are also defilements existing together with these; the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with them; and physical action, verbal action and mental action arising on account of them.

These are the dhammā which are eliminated by the three higher maggas.

- (ii) 1267. What are the dhammā which are not eliminated by the three higher maggas?

Leaving aside the dhammā which are eliminated by the three higher maggas, there are the remaining meritorious, demeritorious, and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere,

the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not eliminated by the three higher maggas.

(3) Dassanena Pahātabba Hetuka Duka

- (i) 1268. What are the dhammā with root causes that are eliminated by Sotāpatti Magga?

The three fetters, viz., wrong view concerning the five khandhas, uncertainty, and wrong view of the practice of morality, are the dhammā with root causes eliminated by Sotāpatti Magga.

1269. Of those (three fetters), what is wrong view concerning the five khandhas?

In this matter, an uninformed worldling, not in the habit of associating with the ariyas, unskilled in the teaching of the ariyas, untrained in the teaching of the ariyas; not in the habit of associating with men of virtue, unskilled in the teaching of men of virtue, untrained in the teaching of men of virtue, perceives-

- (1) (a) Corporeality as Self (atta);
- (b) Self as having Corporeality;
- (c) Corporeality (as existing) in Self;
- (d) Self (as existing) in Corporeality;
- (2) (a) Sensation as Self; ...p...
- (3) (a) Perception as Self; ...p...

- (4) (a) Volitional Activities as Self; ...p...
- (5) (a) Consciousness as Self;
- (b) Self as having Consciousness;
- (c) Consciousness (as existing) in Self;
- (d) Self (as existing) in Consciousness.

There is such wrong view, wrong view of that nature, ...p... tenacity of wrong view.

This is called wrong view concerning the five khandhas.

1270. Of those (three fetters), what is uncertainty?

There are: doubt and uncertainty about the Teacher, ...p... mental stiffness caused by indecision, vexation of the mind.

This is called uncertainty.

1271. Of those (three fetters), what is the wrong view of the practice of morality?

There is the view of samaṇas and brāhmaṇas outside this Teaching that they can attain purity (to realize Nibbāna) by means of their morality, by means of their practice, and by means of their morality and practice.

There are: such wrong view, wrong view of that nature ...p... tenacity of wrong view.

This is called the wrong view of the practice of morality.

These are the three fetters; there are also defilements (leading to apāya) existing together with these (fetters); the aggregate of Sensation ...p... the aggregate of Consciousness

which are associated with those (defilements); and physical action, verbal action and mental action arising on account of these (defilements).

These are the dhammā with root causes which are eliminated by Sotāpatti Magga.

There are the three fetters, viz., wrong view concerning the five khandhas, uncertainty, and wrong view of the practice of morality. These are the dhammā eliminated by Sotāpatti Magga. There are greed, hatred and bewilderment existing together with these three (fetters). These are the root causes which are eliminated by Sotāpatti Magga.

There are also defilements existing together with these three (fetters); the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with those (defilements); and physical action, verbal action and mental action arising on account of these (defilements). These are the dhammā with root causes which are eliminated by Sotāpatti Magga.

1272. What are the dhammā, other than those with root causes, which are eliminated by Sotāpatti Magga?

Leaving aside the dhammā with root causes eliminated by Sotāpatti Magga, there are the remaining meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā, other than those with root causes, which are eliminated by Sotāpatti Magga.

(4) Bhāvanāya Pahātabba Hetuka Duka

- (i) 1273. What are the dhammā with root causes which are eliminated by the three higher maggas?

There are the remaining root causes, viz., greed, hatred and bewilderment (left uneliminated by Sotāpatti Magga).

These are the dhammā with root causes eliminated by the three higher maggas.

And there are also the defilements existing together with these (three); the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with them; and physical action, verbal action and mental action arising on account of them.

These are the dhammā with root causes which are eliminated by the three higher maggas.

- (ii) 1274. What are the dhammā, other than those with root causes, which are eliminated by the three higher maggas?

Leaving aside the dhammā with root causes which are eliminated by the three higher maggas, there are the remaining meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā, other than those with root causes, which are eliminated by the three higher maggas.

(5) Savitakka Duka

- (i) 1275. What are the dhammā which are associated with initial application of the mind?

Leaving aside initial application of the mind from amongst the mind and mental concomitants associated with the initial application of the mind of the Sensuous Sphere, the Fine Material Sphere and the Supramundane, there are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with that initial application of the mind.

These are the dhammā which are associated with initial application of the mind.

NOTE: The above is similar to para 988, and also to the later paras of this group, viz.,

1277. Sustained application of the mind;

1279. Delightful satisfaction;

128¹ Arising together with delightful satisfaction, pītisahagatā;

1283. Arising together with happiness, sukhasahagatā;

1285. Arising together with equanimity, upekkhasahagatā.

- (ii) 1276. What are the dhammā which are not associated with initial application of the mind?

There are the mind and mental concomitants which are not associated with initial application of the mind of the Sensuous Sphere, the Fine Material Sphere, the Non-

-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also initial application of the mind; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with initial application of the mind.

(6) Savicāra Duka

- (i) 1277. What are the dhammā which are associated with sustained application of the mind?

Leaving aside sustained application of the mind from amongst the mind and mental concomitants which are associated with the sustained application of the mind of the Sensuous Sphere, the Fine Material Sphere, and the Supramundane, there are the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness which are associated with sustained application of the mind.

These are the dhammā which are associated with sustained application of the mind.

- (ii) 1278. What are the dhammā which are not associated with sustained application of the mind?

There are the mind and mental concomitants which are not associated with sustained application of the mind of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also sustained application of the mind; there is

also all that is Corporeality; and also the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with sustained application of the mind.

(7) Sappītika Duka

- (i) 1279. What are the dhammā which are associated with delightful satisfaction?

Leaving aside delightful satisfaction from amongst the mind and mental concomitants which are associated with delightful satisfaction of the Sensuous Sphere, the Fine Material Sphere and the Supramundane, there are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with that delightful satisfaction.

These are the dhammā which are associated with delightful satisfaction.

- (ii) 1280. What are the dhammā which are not associated with delightful satisfaction?

There are the mind and mental concomitants which are not associated with delightful satisfaction of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also delightful satisfaction; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which are not associated with delightful satisfaction.

(8) Pītisahagata Duka

- (i) 1281. What are the dhammā which arise together with delightful satisfaction?

Leaving aside delightful satisfaction from amongst the mind and mental concomitants which are associated with delightful satisfaction of the Sensuous Sphere, the Fine Material Sphere and the Supramundane, there are the aggregate of Sensation ...p... the aggregate of Consciousness which are associated with that delightful satisfaction.

These are the dhammā which arise together with delightful satisfaction.

- (ii) 1282. What are the dhammā which do not arise together with delightful satisfaction?

There are the mind and mental concomitants which do not arise together with delightful satisfaction of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane, which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also the delightful satisfaction; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which do not arise together with delightful satisfaction.

(9) Sukhasahagata Duka

- (i) 1283. What are the dhammā which arise together with happiness?

Leaving aside happiness from amongst the mind and mental concomitants which arise together with happiness of

the Sensuous Sphere, the Fine Material Sphere and the Supramundane, there are the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness which are associated with that happiness.

These are the dhammā which arise together with happiness.

(ii) 1284. What are the dhammā which do not arise together with happiness?

There are the mind and mental concomitants which do not arise together with happiness of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere, and the Supramundane, which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also happiness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which do not arise together with happiness.

(10) Upekkhāsahagata Duka

(i) 1285. What are the dhammā which arise together with equanimity?

Leaving aside equanimity from amongst the mind and mental concomitants which arise together with equanimity of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane, there are the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness which are associated with that equanimity.

These are the dhammā which arise together with equanimity.

- (ii) 1286. What are the dhammā which do not arise together with equanimity?

There are the mind and mental concomitants which do not arise together with equanimity of the Sensuous Sphere, the Fine Material Sphere and the Supramundane, which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also equanimity; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which do not arise together with equanimity.

(11) Kāmāvacara Duka

- (i) 1287. What are the dhammā which pertain to the Sensuous Sphere?

Within the limits extending from and including Avīci niraya, the lowest realm of continuous suffering at the lowest end, up to and including Paranimmitavasavatti, the highest deva realm at the highest end, there arise the dhammā which pertain to the Sensuous Sphere, viz., the Aggregates, the Elements, the Sense-bases, Corporeality, Sensation, Perception, Volitional Activities and Consciousness.

These are the dhammā which pertain to the Sensuous Sphere.

- (ii) 1288. What are the dhammā which do not pertain to the Sensuous Sphere?

There are dhammā which arise in the Fine Material Sphere, the Non-material Sphere and the Supramundane.

These are the dhammā which do not pertain to the Sensuous Sphere.

(12) Rupāvacara Duka

- (i) 1289. What are the dhammā which pertain to the Fine Material Sphere?

Within the limits extending from and including the (First Jhāna) Brahma realm at the lowest end, up to and including the plane of the Akaniṭṭha Brahmās at the highest end, there arise the dhammā which pertain to the Fine Material Sphere, viz., mind and mental concomitants of those who have attained jhāna, of those who are reborn in that Brahma realm, and of those who are dwelling in the bliss of jhāna in the present existence.

These are the dhammā which pertain to the Fine Material Sphere.

- (ii) 1290. What are the dhammā which do not pertain to the Fine Material Sphere?

There are dhammā which arise in the Sensuous Sphere, the Non-material Sphere and the Supramundane.

These are the dhammā which do not pertain to the Fine Material Sphere.

(13) Arūpāvacara Duka

- (i) 1291. What are the dhammā which pertain to the Non-material Sphere?

Within the limits extending from and including the plane of the Ākāsānañcāyatana Brahmās at the lowest end, and up to and including the plane of the

Nevasaññānāsaññāyatana Brahmās at the highest end, there arise the dhammā which pertain to the Non-material Sphere, viz., mind and mental concomitants of those who have attained jhāna, of those who are reborn in that Brahmā realm, and of those who are dwelling in the bliss of jhāna in the present existence.

These are the dhammā which pertain to the Non-material sphere.

- (ii) 1292. What are the dhammā which do not pertain to the Non-material Sphere?

There are dhammā which arise in the Sensuous Sphere, the Fine Material Sphere and the Supramundane.

These are the dhammā which do not pertain to the Non-material Sphere.

(14) Pariyapanna Duka

- (i) 1293. What are the dhammā which are included in the mundane?

There are objects of āsavas which are meritorious, demeritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality ...p... the aggregate of Consciousness.

These are the dhammā which are included in the mundane.

- (ii) 1294. What are the dhammā which are Supramundane?

There are: the Supramundane Paths, the Fruits of those Paths, and the Unconditioned Element (Nibbāna).

These are the dhammā which are Supramundane.

(15) Niyyānika Duka

- (i) 1295. What are the dhammā which lead to liberation from the round of existences?

There are the four Ariya Paths which are Supramundane.

These are the dhammā which lead to liberation from the round of existences.

- (ii) 1296. What are the dhammā which do not lead to liberation from the round of existences?

Leaving aside the four Ariya Paths, there are the remaining meritorious, demeritorious and neither-meritorious-not-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which do not lead to liberation from the round of existences.

(16) Niyata Duka

- (i) 1297. What are the dhammā which unfailingly produce results immediately after death, or immediately after the arising of those dhammā?

There are the five evil deeds which unfailingly produce results immediately after death¹; the wrong views which inevitably cause the arising of beings in niraya²; and the four Supramundane Ariya Paths.

These are the dhammā which unfailingly produce results immediately after death, or immediately after the arising of those dhammā.

- (ii) 1298. What are the dhammā which do not unfailingly produce results immediately after death, or immediately after the arising of those dhammā?

Leaving aside those dhammā which unfailingly produce immediate results, there are the remaining meritorious, demeritorious, and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which do not unfailingly produce results immediately after death, or immediately after the arising of those dhammā.

1. the five evil deeds ... after death: } please see these footnotes
 2. the wrong views ... in niraya: } below para 1035.

(17) Sa-uttara Duka

- (i))1299. What are the dhammā which have other dhammā superior to them?

There are objects of āsavas which are meritorious, demeritorious, and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere, the Fine Material Sphere and the Non-material Sphere which are the aggregate of Corporeality . p... the aggregate of Consciousness.

These are the dhammā which have other dhammā superior to them.

- (ii) 1300. What are the dhammā which have no dhammā superior to them?

There are: the Supramundane Paths, the Fruits of those Paths, and also the Unconditioned Element (Nibbāna).

These are the dhammā which have no dhammā superior to them.

(18) Saraṇa Duka

- (i) 1301. What are the dhammā which arise together with defilements that cause grief and lamentation?

There are the three roots of demeritoriousness, viz., greed, hatred and bewilderment; there are also defilements existing together with these (three roots); the aggregate of Sensation ...p... the aggregate of Consciousness associated with these (three roots); and physical action, verbal action and mental action arising on account of these (three roots).

These are the dhammā which arise together with defilements that cause grief and lamentation.

- (ii) 1302. What are the dhammā which do not arise together with defilements that cause grief and lamentation?

There are: meritorious and neither-meritorious-nor-demeritorious dhammā of the Sensuous Sphere the Fine Material Sphere, the Non-material Sphere and the Supramundane which are the aggregate of Sensation ...p... the aggregate of Consciousness; there is also all that is Corporeality; and there is also the Unconditioned Element (Nibbāna).

These are the dhammā which do not arise together with defilements that cause grief and lamentation.

END OF THE ANALYTICAL
EXPOSITION OF THE ABHIDHAMMA DYADS

Analytical Exposition of Dyads Pertaining to the Suttanta

(1) Vijjābhāgī Duka

- (i) 1303. What are the dhammā which accompany Wisdom?

There are the dhammā which are associates of (eight kinds of) Wisdom.¹

These are the dhammā which accompany Wisdom.

- (ii) 1304. What are the dhammā which accompany ignorance?

There are the dhammā which accompany ignorance (of the Four Ariya Truths).

These are the dhammā which accompany ignorance.

1. The eight kinds of Wisdom:

- (i) Vipassanā Ñāṇa: Insight-knowledge.
- (ii) Manomayiddhi Ñāṇa: Power of Creation by Mind.
- (iii) Iddhivida Ñāṇa: Psychic Power.
- (iv) Dibbasota Ñāṇa: Divine Power of Hearing.
- (v) Cetopariya Ñāṇa: Knowledge of the Minds of Others.
- (vi) Pubbenivāsānussati Ñāṇa: Knowledge of Past Existences.
- (vii) Dibbacakkhu Ñāṇa: Divine Power of Sight.
- (viii) Āsavakkhaya Ñāṇa: Knowledge of Extinction of Moral Intoxicants.

(Sāmaññaphala Sutta, para 234, 236, 238, 240, 242, 244, 246, 248).

(2) *Vijjūpama Duka*

- (i) 1305. What are the dhammā which are like lightning?

There is insight-knowledge pertaining to the three lower Maggas.

These are the dhammā which are like lightning.

- (ii) 1306. What are the dhammā which are like a thunderbolt?

There is the insight-knowledge pertaining to Arahatta Magga, the highest level of enlightenment.

These are the dhammā which are like a thunderbolt.

(3) *Bala Duka*

- (i) 1307. What are the dhammā which make one foolish?

There are the dhammā of not being ashamed (to do evil) and not being afraid (to do evil).

These are the dhammā which make one foolish. All demeritorious dhammā also make one foolish.

- (ii) 1308. What are the dhammā which make one wise?

There are the dhammā of being ashamed (to do evil) and being afraid (to do evil).

These are the dhammā which make one wise. All meritorious dhammā also make one wise.

(4) Kaṇha Duka

- (i) 1309. What are the dhammā which defile the mind?

There are the dhammā of not being ashamed (to do evil) and not being afraid (to do evil).

These are the dhammā which defile the mind. All demeritorious dhammā also defile the mind.

- (ii) 1310. What are the dhammā which purify the mind?

There are the dhammā of being ashamed (to do evil) and being afraid (to do evil).

These are the dhammā which purify the mind. All meritorious dhammā also purify the mind.

(5) Tapanīya Duka

- (i) 1311. What are the dhammā which torment one?

There are evil conduct in deed, word, and thought.

These are the dhammā which torment one. All demeritorious dhammā also torment one.

- (ii) 1312. What are the dhammā which do not torment one?

There are good conduct in deed, word, and thought.

These are the dhammā which do not torment one. All meritorious dhammā also do not torment one.

(6) Adhivacana Duka

- (i) 1313. What are the dhammā which are nomenclatures?

There are things which are well denoted by a name, well conveyed by a name, conventionally designated by a name, called by a name, known by a significant name, known by a given name, bearing a given name, expressed by a specific name, connotated by a name, referred to by a name.

These are the dhammā which are nomenclatures.

- (ii) All dhammā are the bases for nomenclatures.

(7) Nirutti Duka

- (i) 1314. What are the dhammā which are specific names?

There are things which are well denoted by a name, well conveyed by a name, conventionally designated by a name, called by a name, known by a significant name, known by a given name, bearing a given name, expressed by a specific name, connotated by a name, referred to by a name.

These are the dhammā which are specific names.

- (ii) All dhammā are the bases for specific names.

(8) Paññatti Duka

- (i) 1315. What are the dhammā which are conventional designations?

There are things which are well denoted by a name, well conveyed by a name, conventionally designated by a

name, called by a name, known by a significant name, known by a given name, bearing a given name, expressed by a specific name, connotated by a name, referred to by a name.

These are the dhammā which are conventional designations.

(ii) All dhammā are the bases for conventional designations.

(9) Nāmarūpa Duka

(i))1316. What, in that connection, is mental phenomenon?

There are: the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities and the aggregate of Consciousness; and also the Unconditioned Element (Nibbāna).

This is called mental phenomenon.

(ii) 1317. What, in that connection, is physical phenomenon?

There are the four Primary Elements and Corporeality dependent on them.

This is called physical phenomenon.

(10) Avijjā Duka

(i))1318. What, in that connection, is ignorance?

There are: ignorance (of the Truth), not seeing (the Truth), ...p... barrier of ignorance, bewilderment which is the root-cause of demeritoriousness.

This is called ignorance.

- (ii) 1319. What, in that connection, is craving for existence?

There are: longing for existences in the Fine Material and Non-material spheres, ...p... being overwhelmed by desire for existence.

This is called craving for existence.

(11) Bavaditthi Duka

- (i))1320. What, in that connection, is the wrong view that existence is eternal?

There is the wrong view that there will always be Self (atta) and the world. There is such wrong view, wrong view of that nature, ...p... tenacity of wrong view.

This is called the wrong view that existence is eternal.

- (ii) 1321. What, in that connection, is the wrong view that there is extinction of existence?

There is the wrong view that there will no more be Self (atta) and the world, there is such wrong view, wrong view of that nature, ...p... tenacity of wrong view.

This is called the wrong view that there is extinction of existence.

(12) Sassataditṭhi Duka

- (i))1322. What, in that connection, is the wrong belief in Eternalism?

There is the wrong view that Self (atta) and the world are eternal. There is such wrong view, wrong view of that nature, ...p... tenacity of wrong view.

This is called the wrong belief in Eternalism.

- (ii) 1323. What, in that connection, is the wrong belief in extinction?

There is the wrong view that there will be extinction of Self and the world. There is such wrong view, wrong view of that nature, ...p... tenacity of wrong view.

This is called the wrong belief in extinction.

(13) Antavaditthi Duka

- (i))1324. What, in that connection, is the wrong view of finiteness?

There is the wrong view that Self (atta) and the world are finite. There is such wrong view, wrong view of that nature, ...p... tenacity of wrong view.

This is called the wrong view of finiteness.

- (ii) 1325. What, in that connection, is the wrong view of infinity?

There is the wrong view that Self (atta) and the world are infinite. There is such wrong view, wrong view of that nature, ...p... tenacity of wrong view.

This is called the wrong view of infinity.

(14) Pabbantānuditthi Duka

- (i))1326. What, in that connection, is the wrong view relating to the past?

There arises the wrong view dependent on past existences, wrong view of that nature ...p... tenacity of wrong view.

This is called the wrong view relating to the past.

- (ii) 1327. What, in that connection, is the wrong view relating to the future?

There arises the wrong view dependent on future existences, wrong view of that nature ...p... tenacity of wrong view.

This is called the wrong view relating to the future.

(15) Ahirīka Duka

- (i))1328. What, in that connection, is not being ashamed (to do evil)?

Not being ashamed to do evil deeds the evilness of which ought to cause shame, not being ashamed to commit evil demeritorious deeds.

This is called not being ashamed (to do evil).

- (ii) 1329. What, in that connection, is not being afraid (to do evil)?

Not being afraid to do deeds the evilness of which ought to arouse fear, not being afraid to commit evil demeritorious deeds.

This is called not being afraid (to do evil).

(16) Hirī Duka

- (i) i)1330. What, in that connection, is being ashamed (to do evil)?

Being ashamed to do deeds the evilness of which ought to cause shame, being ashamed to commit evil demeritorious deeds.

This is called being ashamed (to do evil).

- (ii) 1331. What, in that connection, is being afraid (to do evil)?

Being afraid to do deeds the evilness of which ought to arouse fear, being afraid to commit evil demeritorious deeds.

This is called being afraid (to do evil).

(17) *Dovacassatā Duka*

- (i) 1332. What, in that connection, is not being amenable to admonition?

Being not amenable to admonition, being difficult to admonish, being hard to admonish, being contrary, being fond of contrariness, being without respect, lacking in respect, being disrespectful, being disobedient, when one's fault is pointed out.

This is called not being amenable to admonition.

- (ii) 1333. What, in that connection, is evil companionship?

There are those persons who do not have faith in kamma (inheriting the consequences of one's own deeds), those who have no morality, those who are not well informed, those who are stingy and niggardly, those who have no wisdom; associating with them, always associating with them, closely associating with them, keeping company with them, keeping close company with them, consorting with them, closely consorting with them, being devoted to them.

This is called evil companionship.

(18) Sovacassata Duka

- (i))1334. What, in that connection, is being amenable to admonition?

Being amenable to admonition, being easily admonished, being readily admonished, not being contrary, not being fond of contrariness, being respectful, being with respect, having respect, being obedient, when one's fault is pointed out.

This is called being amenable to admonition.

- (ii) 1335. What, in that connection, is good companionship?

There are those persons who have faith in kamma (inheriting the consequences of one's own deeds), those who have morality, those who are well informed, those who are generous, those who have wisdom, associating with them, always associating with them, closely associating with them, keeping company with them, keeping close company with them, consorting with them, closely consorting with them, being devoted to them.

This is called good companionship.

(19) Āpattikusalatā Duka

- (i))1336. What, in that connection, is proficiency in matters pertaining to breach of the Disciplinary Rules of the Saṃgha (Vinaya)?

There are 5 or 7 groups of offences relating to the Disciplinary Rules of the Saṃgha. Proficiency in matters relating to those offences means: wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge

of the dhammā, Right View.

This is called proficiency in matters pertaining to breach of the Disciplinary Rules of the Saṃgha.

- (ii) 1337. What, in that connection, is proficiency in absolution of offences under the Disciplinary Rules of the Saṃgha?

Proficiency in absolution of those offences under the Disciplinary Rules of the Saṃgha means: wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge of the dhammā, Right View.

This is called proficiency in absolution of offences under the Disciplinary Rules of the Saṃgha.

(20) Samāpattikusalatā Duka

- (i) 1338. What, in that connection, is proficiency in sustained absorption in Jhāna?

There is sustained absorption in jhāna with initial application of the mind and sustained application of the mind; there is sustained absorption in jhāna without initial application of the mind but only with sustained application of the mind; there is sustained absorption in jhāna without either initial application of the mind or sustained application of the mind. Proficiency in those kinds of absorption in jhāna means wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge of the dhammā, Right View.

This is called proficiency in sustained absorption in jhāna.

- (ii) 1339. What, in that connection, is proficiency in arising from sustained absorption in jhāna?

Proficiency in arising from those kinds of sustained absorption in jhāna means: wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge of the dhammā, Right View.

This is called proficiency in arising from sustained absorption in jhāna.

(21) Dhātukusalatā Duka

- (i) 1340. What, in that connection, is proficiency in the Elements?

There are eighteen Elements, viz., Eye-sensitivity Element, Element of Visible Object, Eye-consciousness Element; Ear-sensitivity Element, Element of Sound, Ear-consciousness Element; Tongue-sensitivity Element, Element of Taste, Tongue-consciousness Element; Body-sensitivity Element, element of Tangible Object, Body-consciousness Element; Mind Element, Element of Mental Concomitants,¹ Mind-consciousness Element. Proficiency in those Elements means: wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge of the dhammā, Right View.

This is called proficiency in the Elements.

1. Element of Mental concomitants: dhamma dhātu: In this context this term also covers Subtle Corporeality (sukhuma rūpa) and Element of the Unconditioned (asaṅkhata dhātu).

- (ii) 1341. What, in that connection, is proficiency in contemplation of the nature of the Elements?

Proficiency in contemplation of the nature of those Elements means: wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge of the dhammā, Right View.

This is called proficiency in contemplation of the nature of the Elements.

(22) Āyatanakusalatā Duka

- (i) 1342. What, in that connection, is proficiency in the Sense-bases?

There are twelve Sense-bases, viz., Eye-Sensitivity which is the Sense-base of Eye-consciousness; Visible Object which causes the arising of Eye-consciousness; Ear-sensitivity which is the Sense-base of Ear-consciousness; Sound which causes the arising of Ear-consciousness; Nose-sensitivity which is the Sense-base of Nose-consciousness; Odour which causes the arising of Nose-consciousness; Tongue-sensitivity which is the Sense-base of Tongue-consciousness; Taste which causes the arising of Tongue-consciousness; Body-sensitivity which is the Sense-base of Body-consciousness; Tangible Object which causes the arising of Body-consciousness; Mind-sensitivity which is the Sense-base of Mind-consciousness; Mind-object which causes the arising of Mind-consciousness. Proficiency in those Sense-bases means: wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge of the dhammā, Right View.

This is called proficiency in the Sense-bases.

- (ii) 1343. What, in that connection, is proficiency in the Theory of Cause and Effect (Paṭiccasamuppāda)?

Dependent on Ignorance (of the Four Ariya Truths), Volitional Activities arise; dependent on Volitional Activities, (birth-linking) Consciousness arises; dependent on Consciousness, Mind-and-Body arises; dependent on Mind-and-Body, the six Sense-bases arise; dependent on the six Sense-bases, Contact arises; dependent on Contact, Sensation arises; dependent on Sensation, Craving arises; dependent on Craving, Clinging arises; dependent on Clinging, Bhava (rebirth-producing volitional activities) arises; dependent on Bhava (rebirth-producing volitional activities), Rebirth arises; dependent on Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony arise. In this way arises the whole mass of dukkha.

Proficiency in the Theory of Cause and Effect (Paṭiccasamuppāda) means: wisdom, thorough understanding, ...p... non-bewilderment, investigative knowledge of the dhammā, Right View.

This is called proficiency in the Theory of Cause and Effect (Paṭiccasamuppāda).

(23) Thānakusalatā Duka

- (i) 1344. What, in that connection, is proficiency in knowing the cause?

There are certain dhammā which are the root cause and the supporting condition for the arising of certain dhammā.

Proficiency in knowing those causes means wisdom,

thorough understanding, ...p... non-bewilderment, investigative knowledge of the dhammā, Right View.

This is called proficiency in knowing the cause.

- (ii) 1345. What, in that connection, is proficiency in knowing what is not the cause?

There are dhammā which are not the root cause and not the supporting condition for the arising of certain dhammā.

Proficiency in knowing what is not the cause means wisdom, thorough understanding ...p... non-bewilderment investigative knowledge of the dhammā, Right View.

This is called proficiency in knowing what is not the cause.

(24) Ijjava Duka

- (i) 1346. What, in that connection, is uprightness?

It is being upright, being not twisted, being not bent, being not crooked.

This is called uprightness.

- (ii) 1347. What, in that connection, is gentleness?

It is malleability, being gentle, non-rigidity, non-stolidity, humility.

This is called gentleness.

(25) Khanti Duka

- (i) 1348. What, in that connection, is forbearance?

It is forbearance, being patient, endurance, not being truculent, being coherent in speech, being good-tempered.

This is called forbearance.

- (ii) 1349. What, in that connection, is virtuousness?

It is not transgressing in action, not transgressing in speech, not transgressing in both action and speech.

This is called virtuousness.

(26) Sākhalya Duka

- (i) 1350. What, in that connection, is amiability in speech?

Discarding words which are offensive, disagreeable, harsh, greatly irritating, tending to provoke anger, disturbing to stability of mind; and speaking only words which are blameless, pleasant to the ear, affectionate, appealing to the heart, polished and cultured, charming to many people and pleasing to many people. Speaking such words is being gentle, being amiable and being not harsh in speech.

This is called amiability in speech.

- (ii) 1351. What, in that connection, is courteous welcome?

There are two kinds of courteous welcome, viz., courteous welcome with hospitality and courteous welcome with words pertaining to the dhamma.

In this world, there are some people who extend courteous welcome with hospitality or with words pertaining to the dhamma.

This is called courteous welcome.

(27) Indriyesu Aguttadvāratā Duka

- (i) 1352. What, in that connection, is not guarding the door of sense-faculties?

In this world, whenever someone sees a visible object with the eye, he takes in its appearance (such as male or female), or its characteristics (such as expression or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his faculty of sight. He does not restrain his faculty of sight, does not keep watch over it, and thereby lacks control over it.

Whenever he hears a sound with the ear ...p...

Whenever he smells an odour with the nose ...p...

Whenever he tastes a flavour with the tongue ...p...

Whenever he touches a tangible object with the body ...p...

Whenever he cognizes a mind-object with the mind, he takes in its appearance (such as male or female), or its characteristics (such as expression or behaviour). If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his faculty of mind. He does not restrain his faculty of mind, does

not keep watch over it, and thereby he lacks control over it.

Thus there is having the six sense-faculties unguarded, insecure, unwatched and uncontrolled.

This is called not guarding the door of sense-faculties.

(ii) 1353. What, in that connection, is immoderation in eating?

In this world there are some who eat food immoderately without proper reflection and inappropriately for enjoyment, for vanity (in strength), for improvement of the body, for a better complexion.

This is called immoderation in eating.

(28) Indriyesu Guttadvāratha Duka

(i) 1354. What, in that connection, is guarding the door of sense-faculties?

In this world, whenever someone sees a visible object with the eye, he does not take in its appearance (such as male or female), or its characteristics (such as expression or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him. So he sets himself to the task of guarding his faculty of sight, keeping watch over it, and thereby gains control over it.

Whenever he hears a sound with the ear ...p...

Whenever he smells an odour with the nose ...p...

Whenever he tastes a flavour with the tongue ...p...

Whenever he touches a tangible object with the body ...p...

Whenever he cognizes a mind-object with the mind, he does not take in its appearance (such as male or female), or its characteristics (such as expression or behaviour). If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him. So he sets himself to the task of guarding his faculty of mind, keeping watch over it, and thereby gains control over it.

Thus there is having the six sense-faculties guarded, secure, watched over and controlled.

This is called guarding the door of sense-faculties.

(ii) 1355. What, in that connection, is moderation in eating?

In this world there are some who eat food moderately with proper reflection, not for enjoyment, not for vanity (in strength), not for improvement of the body, not for a better complexion; but only to sustain the body and keep it going, to remove the discomfort of hunger, to help in the practice of the Life of Purity, after reflecting thus: 'By this almsfood I shall get rid of the discomfort (of hunger); I shall prevent the arising of the discomfort (due to immoderate eating); I shall be living a blameless life with good health'.

Thus, there is contentment, moderation and reflection in eating food.

This is called moderation in eating.

(29) *Mutṭha Sacca Duka*

- (i) 1356. What, in that connection, is unmindfulness?

It is being unmindful, being not constantly mindful, lack of recollection, unmindfulness which is not remembering, inability to bear in mind, superficiality, forgetfulness.

This is called unmindfulness.

- (ii) 1357. What, in that connection, is lack of clear comprehension?

There are ignorance (of the Truth), not seeing (the Truth) ...p... barrier of ignorance, ignorance which is the root cause of demeritoriousness.

This is called lack of clear comprehension.

(30) *Sati Duka*

- (i) 1358. What, in that connection, is mindfulness?

There are mindfulness, constant mindfulness, recollection, remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness as the faculty of mindfulness, power of mindfulness, Right Mindfulness.

This is called mindfulness.

- (ii) 1359. What, in that connection, is clear comprehension?

There are wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge of the dhamma, Right View.

This is called clear comprehension.

(31) Paṭisaṅkhāna Bala Duka

- (i) 1360. What, in that connection, is power of reflective knowledge?

There are wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge of the dhamma, Right View.

This is called power of reflective knowledge.

- (ii) 1361. What, in that connection, is power of mental cultivation?

There are: practice of meritorious dhammā, mental cultivation, and practising (them) repeatedly.

This is called power of mental cultivation.

(32) Samatha Duka

- (i) 1362. What, in that connection, is Tranquillity of mind?

There are: stability of the mind ...p... Right Concentration.

This is called Tranquillity of mind.

- (ii) 1363. What, in that connection, is Insight?

There are wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge of the dhamma, Right View.

This is called Insight.

(33) Samatha Nimitta Duka

- (i) 1364. What, in that connection, is the sign of Tranquillity?

There are: stability of the mind ...p... Right Concentration.

This is called the sign of Tranquillity.

- (ii) 1365. What, in that connection, is the sign of endeavour?

There are: mental endeavour ...p... Right Effort.

This is called the sign of endeavour.

(34) Paggāha Duka

- (i) 1366. What, in that connection, is endeavour?

There are: mental endeavour ...p... Right Effort.

This is called endeavour.

- (ii) 1367. What, in that connection, is non-distraction?

There are: stability of the mind ...p... Right Concentration.

This is called non-distraction.

(35) Sīlavipatti Duka

- (i) 1368. What, in that connection, is breach of morality?

It is transgressing in action, transgressing in speech, transgressing in both action and speech.

This is called breach of morality.

All kinds of immorality also are breach of morality.

- (ii) 1369. What, in that connection, is breach of Right View?

There are the wrong view that there is no (benefit in giving) alms; that there is no (benefit in making) big sacrificial offerings; that there is no (benefit in making) small sacrificial offerings; that there is no fruit or result of good or bad actions; that there is no present or future world; that there is no (consequence of good or bad deeds done to one's) mother; that there is no (consequence of good or bad deeds done to one's) father; that there is no being reborn after death (i.e., that there is no afterlife); that there are no samaṇas or brāhmaṇas in the world who have reached the highest attainment through their own endeavour and practice and who realize with special apperception the present and future existences and make them known. There is such wrong view, wrong view of that nature, ...p... tenacity of wrong view.

This is called breach of Right View.

All wrong views also are breach of Right View.

(36) *Sīla Sampadā Duka*

- (i) 1370. What, in that connection, is being endowed with morality?

It is not transgressing in action, not transgressing in speech, not transgressing in both action and speech.

This is called being endowed with morality.

All forms of observance of morality also mean being endowed with morality.

- (ii) 1371. What, in that connection, is being endowed with Right View?

There are: the view that there is (benefit in giving) alms; that there is (benefit in making) big sacrificial offerings; that there is (benefit in making) small sacrificial offerings; that there is fruit or result of good or bad actions; that there is the present world; that there are the future worlds; that there is (consequence of good or bad deeds done to one's) mother; that there is (consequence of good or bad deeds done to one's) father; that there are beings reborn after death; that there are samāṇas and brāhmaṇas in the world who have reached the highest attainment through their own endeavour and practice and who realize with special apperception the present and future existences and make them known. There is such wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge of the dhamma, Right View.

This is called being endowed with Right View.

All forms of right view also mean being endowed with Right View.

(37) Silavisuddhi Duka

- (i) 1372. What, in that connection, is purity of morality?

It is not transgressing in action, not transgressing in speech, not transgressing in both action and speech.

This is called purity of morality.

All forms of observance of morality also mean purity of morality.

- (ii) 1373. What, in that connection, is purity of view?

There are: knowledge that one's deeds are one's own; knowledge conducive to the attainment of the Four Ariya Truths; knowledge of one who has realized the Path; knowledge of one who has attained Fruition.

(38) *Ditthi Visuddhikhopana Duka*

- (i) 1374. What is purity of view?

Purity of view means: wisdom, thorough understanding ...p... non-bewilderment, investigative knowledge of the dhamma, Right View.

- (ii) 1375. Endeavour fitting to purity of view means: mental endeavour ...p... Right Effort.

(39) *Samvega Duka*

- (i) 1376. Emotional religious awakening means feeling of apprehension at seeing the danger of rebirth, the danger of ageing, the danger of illness, the danger of death. The cause of the apprehension are rebirth, ageing, illness and death.

- (ii) 1377. The endeavour appropriate to the emotional religious awakening are:

In this Teaching, the bhikkhu -

- (1) generates will, makes effort, rouses energy, applies his mind, and strives most ardently to prevent the arising of evil demeritorious states of mind that have not yet arisen;
- (2) generates will, makes effort, rouses energy, applies his mind, and strives most ardently to

abandon evil demeritorious states of mind that have arisen;

- (3) generates will, makes effort, rouses energy, applies his mind, and strives most ardently to attain meritorious states of mind that have not yet arisen;
- (4) generates will, makes effort, rouses energy, applies his mind, and strives most ardently to maintain the meritorious states of mind that have arisen, to prevent their lapsing, to increase them, to cause them to grow, to make them develop in full.

(40) Asantutṭhitā Duka

(i) 1378. Insatiability in doing meritorious deeds means being not content in cultivating what is meritorious and longing to do more.

(ii) 1379. Relentlessness in endeavour means: preparing well for the task, persevering continuously, not relaxing in one's endeavour, not sparing any pains, not relinquishing the desire to strive, not relinquishing the task, practice of meritorious dhammā, mental cultivation and practising (them) repeatedly in order to cultivate merit.

(41) Vijjā Duka

(i) 1380. Wisdom means three kinds of knowledge, viz., knowledge of past existences, knowledge of the passing away and arising of beings, knowledge of extinction of āsavas (defilements that befuddle the mind).

(ii) 1381. Liberation means two kinds of liberation, viz., liberation of mind and liberation from Craving (Nibbāna).

(42) Khayeñāṇā Duka

(i) 1382. Knowledge causing cessation of defilements, Path Knowledge, with which an ariya is endowed.

(ii) 1383. Awareness of complete extinction of defilements means the Fruits of the Path with which an ariya person is endowed.

HERE ENDS THE NIKKHEPA KANDA

DIVISION OF SUMMERIZED ANALYTICAL STATEMENTS

IV. DIVISION OF ADDITIONAL ELUCIDATIONS

(Aṭṭhakathā Kaṇḍa)

A. Elucidation of the Meanings of the Categories in the Triads

1. Kusala Tika

- (i) 1384. What are the meritorious dhammā?

There are: (21) meritorious thoughts pertaining to the four spheres of existence (Sensuous Sphere, 8; Fine Material Sphere, 5; Non-material Sphere, 4; the Supramundane, 4)¹

These are the meritorious dhammā.

- (ii) 1385. What are the demeritorious dhammā?

There are twelve demeritorious thoughts (8 thoughts rooted in Greed, 2 thoughts rooted in Hatred, 2 thoughts rooted in Bewilderment).

These are the demeritorious dhammā.

1. For details of the enumerations shown in this Division see Division I, Division on Mind and Mental Concomitants.

- (iii) 1386. What are the dhammā which are neither meritorious nor demeritorious?

There are: (36) resultants¹ of the four spheres; (20 types of) non-causative action² which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are neither meritorious nor demeritorious.

2. Vedanā Tika

- (i) 1387. What are the dhammā which are associated with pleasant sensation?

There are: four meritorious thoughts of the Sensuous Sphere which arise together with pleasure; four demeritorious thoughts which arise together with pleasure; six resultants of the meritorious thoughts of the Sensuous Sphere which arise together with pleasure; five types of non-causative action of the Sensuous Sphere which arise together with pleasure; meritorious thoughts, resultants and non-causative action pertaining to the three jhānas or the four jhānas of the Fine Material Sphere; meritorious thoughts and resultants of the three or four Supramundane jhānas. Leaving aside pleasant sensation in these, there are the remaining thoughts.

These are the dhammā which are associated with pleasant sensation.

- (ii) 1388. What are the dhammā which are associated with unpleasant sensation?

There are: two thoughts which arise together with distress; and Body-consciousness which arises together with unpleasant sensation.

Leaving aside the unpleasant sensation in these, there are the remaining thoughts.

These are the dhammā which are associated with unpleasant sensation.

- (iii) 1389. What are the dhammā which are associated with neither-pleasant-nor-unpleasant sensation?

There are: four meritorious thoughts of the Sensuous Sphere which arise together with equanimity; six demeritorious thoughts which arise together with equanimity; ten resultants of meritorious thoughts of the Sensuous Sphere which arise together with equanimity; six resultants of demeritorious thoughts which arise together with equanimity; six types of non-causative action which arise together with equanimity; meritorious thoughts, resultants and non-causative action pertaining to the Fourth Jhānā of the Fine Material Sphere; four each of the meritorious thoughts, resultants and non-causative action pertaining to the Non-material Sphere; meritorious thoughts and resultants pertaining to the Fourth Supramundane Jhāna.

Leaving aside neither pleasant-nor-unpleasant sensation in these, there are the remaining thoughts. These are the dhammā that are associated with neither-pleasant-nor-unpleasant sensation.

. There are: three kinds of Sensation: pleasant, unpleasant and neither-pleasant-nor-unpleasant sensations; there is also Corporeality; and there is also Nibbāna. These dhammā should not be taken as being associated with

pleasant sensation, unpleasant sensation or neither pleasant-nor-unpleasant sensation.

(3) Vipāka Tika:

- (i) 1390. What are the dhammā which are resultants?

There are (36) resultant thoughts pertaining to the four spheres.

These are the dhammā which are resultants.

- (ii) 1391. What are the dhammā which cause resultants?

There are (21) meritorious and (12) demeritorious thoughts pertaining to the four spheres.

These are the dhammā which cause resultants.

- (iii) 1392. What are the dhammā which are neither resultants nor which cause resultants?

There are: (20 types of) non-causative action which are neither meritorious nor demeritorious pertaining to the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are neither resultants nor which cause resultants.

(4) Upādiṇṇa Tika:

- (i) 1393. What are the dhammā which are kamma-born as well as objects of Clinging?

There are: (32) resultants of the three spheres; there is also Corporeality which is the result of deeds done previously.

1. 32 resultants: Sensuous Sphere-23, Fine Material Sphere-5, Non-Material Sphere-4

These are the dhammā which are kamma-born as well as objects of Clinging.

- (ii) 1394. What are the dhammā which are not kamma-born but are objects of Clinging?

There are: (17) meritorious thoughts¹ of the three spheres; (12) demeritorious thoughts; and (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality which is not the result of deeds done previously.

These are the dhammā which are not kamma-born but are objects of Clinging. (994)

- (iii) 1395. What are the dhammā which are neither kamma-born nor are objects of Clinging?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and there is also Nibbāna.

These are the dhammā which are neither kamma-born nor are objects of Clinging. (996)

(5) Samkiliṭṭha Tika

- (i) 1396. What are the dhammā which are defiled and which are also objects of defilements?

There are (12) demeritorious thoughts. These are the dhammā which are defiled and which are also objects of defilements. (997)

- (ii) 1397. What are the dhammā which are not defiled but are objects of defilements?

There are: (17) meritorious thoughts pertaining to

1. 17 meritorious thoughts; Sensuous Sphere-8. Fine Material Sphere-5; Non-material Sphere-4.

the three spheres; (32) resultants pertaining to the three spheres; and (20 types of) non-causative action which are neither meritorious nor demeritorious pertaining to the three spheres; and there is also all that is Corporeality.

These are the dhammā which are not defiled but are objects of defilements. (998).

(iii) 1398. What are the dhammā which are neither defiled nor are objects of defilements?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and there is also Nibbāna.

These are the dhammā which are neither defiled nor are objects of defilements. (999)

(6) Vitakka Tika

(i) 1399. What are the dhammā which are associated with initial application of the mind and sustained application of the mind?

There are: (8) meritorious thoughts of the Sensuous Sphere; (12) demeritorious thoughts; (11) resultants of meritorious thoughts of the Sensuous Sphere; (2) resultants of demeritorious thoughts; (11) types of non-causative action of the Sensuous Sphere; meritorious thought, resultant, and non-causative action pertaining to the first jhāna of the Fine Material Sphere; (4) each of meritorious thoughts and resultants of the First Supramundane Jhāna.

Leaving aside the initial application and the sustained application of the mind in these,¹ there are the remaining thoughts. These are the dhammā which are associated with

1. Mind 55; mental concomitants 52. Leaving aside initial application and sustained application of the mind from these 52, there are 50 mental concomitants.

initial application of the mind and sustained application of the mind.

- (ii) 1400. What are the dhammā which are not associated with initial application of the mind but merely with sustained application of the mind?

There are: meritorious thought, resultant, and non-causative action pertaining to the Second Jhāna of the Fine Material Sphere according to the method of classification of jhāna into five categories; (4) meritorious thoughts and (4) resultants pertaining to the Second Supramundane Jhāna according to the method of classification of jhāna into five categories.

Leaving aside sustained application of the mind in these, there are the remaining thoughts together with the initial application of the mind.

These are the dhammā which are not associated with initial application of the mind but merely with sustained application of the mind.

- (iii) 1401. What are the dhammā which are not associated with both initial application of the mind and sustained application of the mind?

There are: twice five kinds of thoughts;¹ meritorious thoughts, resultants, and non-causative action pertaining to the three or the three jhānas of the Fine Material Sphere²;

1. twice five kinds of thoughts: dvepañcaviññāṇa: eye-consciousness, nose-consciousness, ear-consciousness, tongue-consciousness and body-consciousness each resulting from meritorious or demeritorious past actions.

2. the three or the three jhānas; second, third and fourth jhānas according to the four category classification of jhānas; and third, fourth and fifth jhānas according to the five-category classification of jhānas.

four each of the meritorious thoughts, resultants, and non-causative action pertaining to the Non-material Sphere; meritorious thoughts and resultants pertaining to three or three Supramundane Jhānas; sustained application of the mind that arises in the second jhāna according to the five-category classification of jhānas; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not associated with both initial application of the mind and sustained application of the mind.

Sustained application of the mind (vicāra) which arises together with initial application of the mind (vitakka) should not be taken as associating with both vitakka and vicāra, or as not associating with vitakka but as associating only with vicāra, or as not associating with both vitakka and vicāra.

(7) Pīti Tika

- (i) 1402. What are the dhammā which arise together with delightful satisfaction?

There are: four meritorious thoughts of the Sensuous Sphere which arise together with pleasure; four demeritorious thoughts which arise together with pleasure; five resultants of meritorious thoughts of the Sensuous Sphere which arise together with pleasure; five types of non-causative action of the Sensuous Sphere which arise together with pleasure; the two or the three jhānas¹ of meritorious thoughts, resultants, and non-causative action pertaining to the Fine Material Sphere; meritorious thoughts and resultants of the

1. the two or three jhānas: first and second rūpa jhānas according to the four-category classification of jhānas; first, second and third rūpa jhānas according to the five-category classification of jhānas.

two or three Supramundane Jhānas.

Leaving aside delightful satisfaction in these, there are the remaining thoughts.

These are the dhammā which arise together with delightful satisfaction.

(ii) 1403. What are the dhammā which arise together with happiness?

There are: four meritorious thoughts of the Sensuous Sphere which arise together with pleasure; four demeritorious thoughts which arise together with pleasure; six resultants of meritorious thoughts of the Sensuous Sphere which arise together with pleasure; five types of non-causative action of the Sensuous Sphere which arise together with pleasure; meritorious thoughts, resultants, and non-causative action pertaining to the three jhānas or the four jhānas of the Fine Material Sphere; meritorious thoughts, and resultants of the three or the four Supramundane Jhānas.

Leaving aside happiness in these, there are the remaining thoughts (46 mental concomitants).

These are the dhammā which arise together with happiness.

(iii) 1404. What are the dhammā which arise together with equanimity?

There are: four meritorious thoughts of the Sensuous Sphere which arise together with equanimity; (6) demeritorious thoughts which arise together with equanimity; (10) resultants of meritorious thoughts of the Sensuous Sphere which arise together with equanimity; (6) resultants of demeritorious thoughts which arise together with equanimity; (6) types of non-causative action which arise together with equanimity; meritorious thoughts, resultants,

and non-causative action pertaining to the Fourth Jhāna of the Fine Material Sphere; (4) each of the meritorious thoughts, resultants, and non-causative action pertaining to the Non-material Sphere; meritorious thoughts and resultants pertaining to the Fourth Supramundane Jhāna.

Leaving aside equanimity in these, there are the remaining thoughts (46 mental concomitants).

These are the dhammā which arise together with equanimity. (Upekkhāsaḥagata Consciousness, mental concomitants other than Upekkhā Vedanā).

Delightful satisfaction does not arise with delightful satisfaction but it arises together with pleasant sensation (sukha); and it also does not arise with equanimity.

Pleasant sensation does not arise together with pleasant sensation, but it sometimes arises together with delightful satisfaction, but not together with equanimity. It should not be taken that it sometimes arises together with delightful satisfaction.

There are: two thoughts arising together with distress; Body-consciousness arising together with dukkha; there is also sensation which is neither pleasant nor unpleasant; there is also Corporeality; and there is also Nibbāna.

These dhammā should not be taken to arise together with delightful satisfaction, or with pleasant sensation, or with equanimity.

(8) Dassana Tika:

- (i) 1405. What are the dhammā which are eliminated by Sotāpatti Magga?

There are: four thoughts which are associated with wrong view; and thought which arises together with

uncertainty.

These are the dhammā which are eliminated by Sotāpatti Magga.

- (ii) 1406. What are the dhammā which are eliminated by the three higher maggas?

There is thought which arises together with restlessness.

These are the dhammā which are eliminated by the three higher maggas.

There are: four thoughts which arise together with greed but are not associated with wrong view; and two thoughts which arise together with distress. These are the dhammā some of which (that lead to the four miserable existences) are eliminated by Sotāpatti Magga, while some of which (that do not lead to the four miserable existences) are eliminated by the three higher maggas.

- (iii) 1407. What are the dhammā which are not eliminated by Sotāpatti Magga, nor by the three higher maggas?

There are: (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not eliminated by Sotāpatti Magga nor by the three higher maggas.

(9) Dassana Hetuka Tika

- (i) 1408. What are the dhammā with root causes which are eliminated by Sotāpatti Magga?

There are: four thoughts which are associated with

wrong view; and thought which arises together with uncertainty.

Leaving aside bewilderment in these, there are the remaining thoughts.

These are the dhammā with root causes which are eliminated by Sotāpatti Magga.

- (ii) 1409. What are the dhammā with root causes which are eliminated by the three higher maggas?

There is thought which arises together with restlessness; leaving aside bewilderment in this, there are the remaining thoughts. These are the dhammā with root causes which are eliminated by the three higher maggas.

There are four thoughts which arise together with greed but are not associated with wrong view; and two thoughts which arise together with distress.

These are the dhammā with root causes some of which (that do not lead to the four miserable existences) are eliminated by the three higher maggas, while some of which (that lead to the four miserable existences) are eliminated by the three higher maggas.

- (iii) 1410. What are the dhammā which have no other root causes to associate with and which are eliminated neither by Sotāpatti Magga nor by the three higher maggas?

There are: bewilderment which arises together with uncertainty; bewilderment which arises together with restlessness; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality;

and there is also Nibbāna.

These are the dhammā which have no other root causes to associate with and which are eliminated neither by Sotāpatti Magga nor by the three higher maggas.

(10) *Ācayagāmi Tikā*

- (i) 1411. What are the dhammā which lead to (piling up of) rebirth and death?

There are: (17) mundane meritorious thoughts of the three spheres; and (12) demeritorious thoughts.

These are the dhammā which lead to (piling up of) rebirth and death.

- (ii) 1412. What are the dhammā which lead to realization of Nibbāna?

There are the four Ariya Paths which are Supramundane.

These are the dhammā which lead to realization to Nibbāna. (Magga Consciousness and associating mental concomitants.)

- (iii) 1413. What are the dhammā which neither lead to (piling up of) rebirth and death nor to realization of Nibbāna?

There are: (36) resultants of the four spheres; (20 types) of non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality and there is also Nibbāna.

These are the dhammā which neither lead to (piling up of) rebirth and death nor to realization of Nibbāna.

(11) Sekkha Tika

- (i) 1414. What are the dhammā which are the mental properties of ariyas who are still training themselves for arahatship?

There are: the four Ariya Paths which are Supramundane; lower stages of Fruition of the life of a samaṇa.

These are the dhammā which are the mental properties of ariyas who are still training themselves for arahatship.

- (ii) 1415. What are the dhammā which are the mental properties of ariyas who have completed training themselves and have attained arahatship?

There is the highest Fruition which is arahattaphala.

These are the dhammā which are the mental properties of ariyas who have completed training themselves and have attained arahatship.

- (iii) 1416. What are the dhammā which are neither the mental properties of ariyas still training themselves for arahatship nor of ariyas who have completed training themselves (i.e., arahats)?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (32) resultants of the three spheres; (20 types of) non-causative action which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are neither the mental properties of ariyas still training for arahatship nor of ariyas who have completed training themselves (i.e., arahats).

(12) Paritta Tika

- (i) 1417. What are the dhammā which have limited efficacy?

There are: (8) meritorious thoughts of the Sensuous Sphere; (12) demeritorious thoughts; all (23) resultants of the Sensuous Sphere; (11) types of non-causative action, which are neither meritorious nor demeritorious, of the Sensuous Sphere; and also all that is Corporeality.

These are the dhammā which have limited efficacy.

- (ii) 1418. What are the dhammā which lead to lofty attainments?

There are: (9) meritorious thoughts pertaining to the Fine Material Sphere and the Non-material Sphere; and (18) thoughts which are neither meritorious nor demeritorious pertaining to the Fine Material Sphere and the Non-material Sphere.

These are the dhammā which lead to lofty attainments.

- (iii) 1419. What are the dhammā which are incomparable?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samāṇa; and there is also Nibbāna.

These are the dhammā which are incomparable.

(13) Parittārammaṇa Tika:

- (i) 1420. What are the dhammā which have object of limited efficacy.

There are: all the (23) resultants of the Sensuous Sphere; (1) non-causative action, Mind-element; Mind-consciousness-element which is non-causative action without root cause and which arises together with pleasure.

These are the dhammā which have object of limited

efficacy.

- (ii) 1421. What are the dhammā which have object of lofty attainments?

There are: (3) jhāna thoughts of Infinity of Consciousness; and (3) jhāna thoughts of Neither-consciousness nor Non-consciousness.

These are the dhammā which have object of lofty attainments.

- (iii) 1422. What are the dhammā which have incomparable dhammā as object?

There are: the four Ariya Paths which are Supramundane; and the four Fruits of the life of a samaṇa. These are the dhammā which have incomparable dhammā as objects.

There are: four meritorious thoughts of the Sensuous Sphere which are not associated with wisdom; four types of non-causative action not associated with wisdom; all the (12) demeritorious thoughts.

These (20) dhammā sometimes have object of limited efficacy and sometimes have object of lofty attainments; but they are not dhammā which have incomparable object. It should not be taken that they sometimes have object of limited efficacy and that they sometimes have object of lofty attainments.

There are: four meritorious thoughts of the Sensuous Sphere which are associated with wisdom; four types of non-causative action associated with wisdom; meritorious thought and non-causative action pertaining to the fourth jhāna of the Fine Material Sphere; Mind-Consciousness-Element which is non-causative action without root cause and which arises together with Equanimity.

These (11) dhammā sometimes have object of limited

efficacy, sometimes have object of lofty attainments, and sometimes have incomparable object. It should not be taken that they sometimes have object of limited efficacy, sometimes have object of lofty attainments, and sometimes have incomparable dhammā as object.

There are: meritorious thoughts, resultants, and non-causative action pertaining to the three or the four jhānas of the Fine Material Sphere; resultant of the Fourth Jhāna (of the Fine Material Sphere); Jhāna of Infinity of Space; and Jhāna of Nothingness.

It should not be taken that these dhammā have object of limited efficacy, or have object of lofty attainments, or have incomparable dhāmmā as object.

Corporeality and Nibbānā are dhammā which do not attend to any object.

(14) Hīna Tika:

- (i) 1423. What are the dhammā which are inferior?

There are twelve demeritorious thoughts.

These are the dhammā which are inferior.

- (ii) 1424. What are the dhammā which are medium?

There are: (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are medium.

(iii) 1425. What are the dhammā which are superior?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and there is also Nibbāna.

These are the dhammā which are superior.

(15) Micchatta Tika:

(i) 1426. What are the dhammā which are of wrong nature which unfailingly produce results (immediately after death)?

There are: four thoughts associated with wrong view; and two thoughts which arise together with distress.

These are the dhammā which are of wrong nature which sometimes unfailingly produce results (immediately after death) and which sometimes do not.

(ii) 1427. What are the dhammā of right nature which unfailingly produce results (immediately after the arising of those dhammā)?

There are the four Ariya Paths which are Supramundane.

These are the dhammā of right nature which unfailingly produce results (immediately after the arising of those dhammā).

(iii) 1428. What are the dhammā which do not unfailingly produce results immediately after the arising of those dhammā?

There are: four thoughts which arise together with greed but are not associated with wrong view; thought which arises together with uncertainty; thought which arises together with restlessness; (17) meritorious thoughts of the

three spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which do not unfailingly produce results (immediately after the arising of those dhammā).

(16) *Maggārammaṇa Tika*:

1429. What are the dhammā which have the Path as their object?

There are: four meritorious thoughts of the Sensuous Sphere associated with wisdom; and four types of non-causative action of the Sensuous Sphere associated with wisdom.

These are the dhammā that sometimes have the Path as their object, but do not have the Path as the root cause; sometimes they are predominated by the Path. Sometimes they should not be taken as the dhammā which have the Path as their object, or as those which are predominated by the Path.

The four Ariya Paths do not have the Path as their object, but have the Path as the root cause; they are sometimes predominated by the Path. They should not be taken as dhammā which are sometimes predominated by the Path.

There are: meritorious thoughts and non-causative action pertaining to the Fourth Jhāna of the Fine Material Sphere; Mind-Consciousness-Element which is non-causative action without root cause and which arises together with Equanimity. These dhammā sometimes have the Path as their object, but do not have the Path as their root cause;

nor are they predominated by the Path. They should not be taken as the dhammā that sometimes have the Path as their object.

There are: four meritorious thoughts of the Sensuous Sphere not associated with wisdom; all the (12) demeritorious thoughts; all the (23) resultants of the Sensuous Sphere; six types of non-causative action of the Sensuous Sphere; meritorious thoughts, resultants, and non-causative action pertaining to the three jhānas or the four jhānas of the Fine Material Sphere; resultant of the Fourth Jhāna (of the Fine Material Sphere); four each of the meritorious thoughts, resultants, and non-causative action pertaining to the Non-material Sphere; the four Fruits of the life of a samaṇa.

These are the dhammā which should not be taken as having the Path as their object, or as having the Path as their root cause, or as being predominated by the Path.

Corporeality and Nibbāna are dhammā which do not attend to any object.

(17) Uppanna Tika:

1430. What are the dhammā which are in the process of arising?

There are: (36) resultants of the four spheres; and also Corporeality which is the result of deeds done previously.

These are the dhammā which are sometimes in the process of arising, and which will sometimes definitely arise. They should not be taken as the dhammā that have not yet arisen.

There are: (21) Meritorious thoughts of the four spheres; (12) demeritorious thoughts; (20 types of) non-causative action, which are neither meritorious nor

demeritorious, of the three spheres; and also Corporeality which is not the result of deeds done previously.

These are the dhammā that are sometimes in the process of arising.

Nibbāna should not be taken as the dhamma which is in the process of arising, or which has not yet arisen, or which will definitely arise.

(18) Atīta Tika:

1431. Leaving aside Nibbāna, all dhammā are sometimes past, sometimes future, and sometimes present.

Nibbāna should not be taken as past, or future, or present.

(19) Atitārammaṇa Tika:

(i) 1432. What are the dhammā which have the past as the object of thought?

There are: 3 jhāna thoughts of Infinity of Consciousness; and 3 jhāna thoughts of Neither-consciousness-nor-non-consciousness.

These are the dhammā which have the past as the object of thought.

(ii) 1433. There are no thoughts which always have the future as their object.

(iii) 1434. What are the dhammā which have the present as the object of thought?

There are: twice five kinds of thoughts;¹ and three Mind-elements.

¹. twice five kind of thoughts; see footnote under para 1401.

These are the dhammā which have the present as the object of thought.

There are: ten resultants of meritorious thoughts of the Sensuous Sphere; Mind-Consciousness-Element which is the resultant of demeritorious thought and which arises together with Equanimity; Mind-Consciousness-Element which is non-causative action without root cause and which arises together with pleasure.

These are the dhammā which sometimes have the past as the object of thought sometimes have the future as the object of thought, and sometimes have the present as the object of thought.

There are: (8) meritorious thoughts of the Sensuous Sphere; (12) demeritorious thoughts; (9 types of) non-causative action of the Sensuous Sphere; meritorious thoughts and non-causative action pertaining to the Fourth jhāna of the Fine Material Sphere.

These are the dhammā which have sometimes the past as the object of thought, sometimes have the future as the object of thought, and sometimes have the present as the object of thought. It should not be taken that they have sometimes the past as the object of thought, or that they have the future as the object of thought, or that they have the present as the object of thought.

There are: meritorious thoughts, resultants, and noncausative action pertaining to the three jhanas or the four jhanas of the Fine Material Sphere; 3 jhana thoughts of the Infinity of Space; 3 jhana thoughts of Nothingness; the four Paths which are Supramundane; and also the four Fruits of the life of a samana.

These are the dhammā which should not be taken as having the past as the object of thought, or as having the future as the object of thought, or as having the present as the object of thought.

Corporeality and Nibbāna also are dhammā which do not attend to any object.

(20) *Ajjhattika Tika*:

1435. Leaving aside Corporeality which does not have any faculties and Nibbāna, all the remaining dhammā are the dhammā which sometimes arise internally, which sometimes arise externally and which sometimes arise both internally and externally.

Corporeality which does not have any faculties and Nibbāna are the dhammā which arise externally.

(21) *Ajjhatārammaṇa Tika*:

- (i) 1436. What are the dhammā which have objects of thought that arise internally?

There are: 3 jhāna thoughts of Infinity of Consciousness and 3 jhāna thoughts of Neither-consciousness-nor-non-consciousness.

These are the dhammā which have objects of thought that arise internally.

- (ii) 1437. What are the dhammā which have objects of thought that arise externally?

There are: meritorious thoughts, resultants, and non-causative action pertaining to the three jhānas or the four jhānas of the Fine Material Sphere; resultant of the Fourth Jhāna (of the Fine Material Sphere); 3 jhāna thoughts of Infinity of Space; the four Ariya Paths which are

Supramundane; and also the four Fruits of the life of a samāṇa.

These are the dhammā which have objects of thought that arise externally.

Leaving aside Corporeality, there are all the (8) meritorious thoughts of the Sensuous Sphere; (12) demeritorious thoughts; (34) resultants which are neither meritorious nor demeritorious; meritorious thoughts and resultants pertaining to the Fourth Jhāna of the Fine Material Sphere.

These are the dhammā which sometimes have objects of thought that arise internally, which sometimes have objects of thought that arise externally, and which sometimes have objects of thought that arise both internally and externally. Jhāna of Nothingness should not be taken as dhammā that have internal objects, or that have external objects, or that have both internal and external objects.

Corporeality and Nibbāna are dhammā which do not attend to any object.

(22) Sanidassana Tika

- (i) 1438. What are the dhammā which are visible and which arise with impingement?

There is visible object which causes the arising of Eye-consciousness.

These are the dhammā which are visible and which arise with impingement.

- (ii) 1439. What are the dhammā which are not visible but which arise with impingement?

There are: Eye-sensitivity which is the sense-base of Eye-consciousness, ...p... tangible object which causes the arising of Body-consciousness.

B. Elucidation of the Meanings of the Categories Dyads

I. Hetu Gocchaka: Cluster of Dukas Relating to Root Cause

1. Hetu Duka

- (i) 1441. What are the dhammā which are root causes?

There are: three meritorious root causes, three demeritorious root causes, and three neither-meritorious-nor-demeritorious root causes.

Absence of greed which is a meritorious root cause and absence of hatred which is a meritorious root cause arise together with (21) meritorious thoughts of the four spheres. Leaving aside the four meritorious thoughts of the Sensuous Sphere not associated with wisdom, absence of bewilderment which is a meritorious root cause arises in (17) meritorious thoughts of the four spheres.

Greed which is a demeritorious root cause arises in (8) thoughts associated with greed; hatred which is a demeritorious root cause arises in (2) thoughts associated with hatred; bewilderment which is a demeritorious root cause arises in all demeritorious thoughts.

Absence of greed which is a resultant root cause and absence of hatred which is a resultant root cause arise together with resultant thoughts of the four spheres. Leaving aside resultant thoughts without root cause pertaining to the Sensuous Sphere, absence of bewilderment which is a resultant root cause arises in the resultant thoughts of the four spheres.

Leaving aside resultant thoughts without root cause

pertaining to the Sensuous Sphere, and leaving aside the four thoughts not associated with wisdom (pertaining to the Sensuous Spere), absence of greed which is a non-causative action without root cause and absence of hatred which is a non-causative action without root cause arise together with non-causative action without root cause pertaining to the three spheres.

Leaving aside non-causative action without root cause pertaining to the Sensuous Sphere, absence of bewilderment which is a non-causative action without root cause arises together with the non-causative action without root cause pertaining to the three spheres.

Leaving aside non-causative action without root cause pertaining to the Sensuous Sphere, and leaving aside the four thoughts not associated with wisdom (pertaining to the Sensuous Sphere), absence of bewilderment which is a non-causative action without root cause arises together with the non-causative action without root cause pertaining to the three spheres.

These are the dhammā which are root causes.

- (ii) 1442. What are the dhammā which are not root causes?

Leaving aside the root causes there are: (21) meritorious thoughts of the four spheres; (12) demeritorious thoughts; (36) resultants of the four sphere; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not root causes.

2. Sahetuka Duka

- (i) 1443. What are the dhammā which have root causes?

Leaving aside bewilderment which arises together with uncertainty and bewilderment which arises together with restlessness, there are: the remaining (12) demeritorious thoughts; (21) meritorious thoughts of the four spheres. Leaving aside resultant thoughts without root cause of the Sensuous Sphere, there are (21) resultants of the four spheres. Leaving aside non-causative action thought without root cause of the Sensuous Sphere, there are (17 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres.

These are the dhammā which have root causes.

- (ii) 1444. What are the dhammā which have no root causes?

There are: bewilderment which arises together with uncertainty; bewilderment which arises together with restlessness; twice five kinds of thought; three Mind-Elements; five Mind-Consciousness-Element without root cause; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which have no root causes.

3. Hetu Sampayutta Duka

- (i) 1445. What are the dhammā which are associated with root causes?

Leaving aside bewilderment which arises together with uncertainty and bewilderment which arises together with restlessness, there are: the remaining (12) demeritorious thoughts; (21) resultants of the four spheres. Leaving aside resultant thoughts without root cause of the Sensuous

Sphere; there are (21) meritorious thoughts of the four spheres. Leaving aside non-causative action thought without root cause of the Sensuous Sphere, there are (17 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres.

These are the dhammā which are associated with root causes.

- (ii) 1446. What are the dhammā which are not associated with root causes?

There are: bewilderment which arises together with uncertainty; bewilderment which arises together with restlessness; twice five kinds of thought; three Mind-Elements; five Mind-Consciousness-Elements without root cause; there is also Corporeality; and there is also Nibbāna.

4. Hetu Sahetuka Duka

- (i) 1447. What are the dhammā which are root causes and which also have root causes?

There are: two or three root causes arising together at the same time with a certain thought.

These are the dhammā which are root causes and which also have root causes.

- (ii) 1448. What are the dhammā which have root causes but are not root causes?

There are: (21) meritorious thoughts of the four spheres; (12) demeritorious thoughts; leaving aside resultant thoughts without root cause of the Sensuous Sphere, there are (21) resultants of the four spheres. Leaving aside non-causative action thought without root cause of the Sensuous

Sphere, there are (17 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres.

Leaving aside root causes from above thoughts, there are the remaining thoughts, i.e., the dhammā which have root causes but are not root causes.

These are the dhammā which have root causes but are not root causes.

Dhammā which have no root causes should not be taken as dhammā which are root causes and which also have root causes, or as dhammā which have root causes but are not root causes.

5. Hetu Hetu Sampayutta Duka

- (i) 1449. What are the dhammā which are root causes and are also associated with root causes?

There are: two or three root causes arising together at the same time with a certain thought.

These are the dhammā which are root causes and are also associated with root causes.

- (ii) 1450. What are the dhammā which are associated with root causes but are not root causes?

There are: (21) meritorious thoughts of the four spheres; (12) demeritorious thoughts; (21) resultants of the four spheres, leaving aside resultants without root causes from resultants of the Sensuous Sphere; (17 types of) non-causative action, which are neither meritorious nor demeritorious of the three spheres leaving aside non-causative action of the Sensuous Sphere.

Leaving aside root causes from the above thoughts.

there are the remaining thoughts, i.e., the dhammā which are associated with root causes but are not root causes.

These are the dhammā which are associated with root causes but are not root causes.

Dhammā which are not associated with root causes should not be taken as dhammā which are root causes and are also associated with root causes, or as dhammā which are associated with root causes but are not root causes.

6. Na-hetu Sahetuka Duka

- (i) 1451. What are the dhammā which are not root causes but which have root causes?

There are: (21) meritorious thoughts of the four spheres; (12) demeritorious thoughts; (21) resultants of the four spheres, leaving aside resultants without root causes from resultants of the Sensuous Sphere; (17 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres, leaving aside non-causative action of the Sensuous Sphere.

Leaving aside root causes from the above thoughts, there are the remaining thoughts, i.e., the dhammā which are not root causes but which have root causes. These are the dhammā which are not root causes but which have root causes.

- (ii) 1452. What are the dhammā which are not root causes, and which have no root causes?

There are: twice five kinds of thought; three Mind-Elements; five Mind-Consciousness-Elements without root cause; there is also Corporeality and there is also Nibbāna.

These are the dhammā which are not root causes and which have no root causes.

These dhammā which are (six) root causes should not be taken as those which are not root causes but which have root causes, or as those which are not root causes and which have no root causes.

II. Cūlantara Duka

1. Sapaccaya Duka

- (i) 1453. What are the dhammā which are due to causes?

There are: (21) meritorious thoughts of the four spheres; (12) demeritorious thoughts; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also all that is Corporeality.

These are the dhammā which are due to causes.

- (ii) 1454. What are the dhammā which are not due to causes?

There is Nibbāna.

These are the dhammā which are not due to causes.

2. Saṅkhata Duka

- (i) 1455. What are the dhammā which are conditioned?

There are: (21) meritorious thoughts of the four spheres; (12) demeritorious thoughts; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious of the three spheres; there is also all that is Corporeality.

These are the dhammā which are conditioned.

- (ii) 1456. What are the dhammā which are unconditioned?

There is Nibbāna.

These are the dhammā which are unconditioned.

3. Sanidassana Duka

- (i) 1457. What are the dhammā which are visible?

There is visible object which causes the arising of Eye-consciousness.

These are the dhammā which are visible.

- (ii) 1458. What are the dhammā which are not visible?

There are: Eye-sensitivity which is the Sense-base of Eye-consciousness; ...p... tangible object which causes the arising of Body-consciousness; (21) meritorious thoughts of the four spheres; (12) meritorious thoughts; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious of the three spheres; there is also Corporeality which is not visible, which is without impingement and which is included in the arising of Mind-consciousness; and there is also Nibbāna.

These are the dhammā which are not visible.

4. Sappaṭigha Duka

- (i) 1459. What are the dhammā which arise with impingement?

There are: Eye-sensitivity which is the Sense-base of Eye-consciousness; ...p... tangible object which causes the arising of Body-consciousness.

These are the dhammā which arise with impingement

- (ii) 1460. What are the dhammā which arise without impingement?

There are: (21) meritorious thoughts the of four spheres; (12) demeritorious thoughts; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality which is not visible, which is without impingement and which is included in the Corporeality that causes the arising of Mind-consciousness; and there is also Nibbāna.

These are the dhammā which arise without impingement.

5. Rūpī Duka

- (i) 1461. What are the dhammā which are corporeal?

There are: the four Primary Elements and Corporeality which are dependent on the four Primary Elements.

These are the dhammā which are corporeal.

- (ii) 1462. What are the dhammā which are not corporeal?

There are: (21) meritorious thoughts the of four spheres; (12) demeritorious thoughts; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Nibbāna.

These are the dhammā which are not corporeal.

6. Lokiya Duka

- (i) 1463. What are the dhammā which are mundane?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and also all that is corporeal.

These are the dhammā which are mundane.

- (ii) 1464. What are the dhammā which are Supramundane?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and there is also Nibbāna.

These are the dhammā which are Supramundane.

7. Kenaci Viññeya Duka

- (i) 1464. All dhammā are cognizable by a certain kind of consciousness.

- (ii) 1464. All dhammā are not cognizable by a certain kind of consciousness.

III. Āsava Gocchaka: Cluster of Dukas Relating to Āsavas

1. Āsava Duka

- (i) 1465. What are the dhammā which are āsavas defilements that befuddle the mind?

There are: four kinds āsavas, namely, the defilement of sensuous desire, the defilement of hankering after better existences (such as in the Fine Material Sphere and the

Non-material Sphere), the defilement of clinging to false views, the defilement of ignorance (of the Four Ariya Truths).

The defilement of sensuous desire arises together with eight thoughts associated with greed; the defilement of hankering after better existences arises together with four thoughts associated with greed but not associated with wrong view; the defilement of clinging to false views arises together with four thoughts (associated with greed) associated with wrong view; and the defilement of ignorance (of the Four Ariya Truths) arises together with all demeritorious thoughts.

These are the dhammā which are āsavas.

(ii) 1466. What are the dhammā which are not āsavas?

Leaving aside the āsavas, there are: the remaining (12) demeritorious thoughts; (21) meritorious thoughts, of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not āsavas.

2. Sāsava Duka

(i) 1467. What are the dhammā which are objects of āsavas?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are objects of āsavas.

- (ii) 1468. What are the dhammā which are not objects of āsavas?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and also Nibbāna.

These are the dhammā which are not objects of āsavas.

3. Āsava Sampayutta Duka

- (i) 1469. What are the dhammā which are associated with āsavas?

There are: two thoughts associated with distress. Leaving aside bewilderment which arises in these (two thoughts), and leaving aside bewilderment associated with uncertainty and bewilderment associated with restlessness, there are the remaining demeritorious thoughts.

These are the dhammā which are associated with āsavas.

- (ii) 1470. What are the dhammā which are not associated with āsavas?

There are: bewilderment which arises in two thoughts associated with distress; bewilderment associated with uncertainty; bewilderment associated with restlessness; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not associated with āsavas.

4. Āsava Sāsava Duka

- (i) 1471. What are the dhammā which are āsavas as well as objects of āsavas?

The four āsavas themselves are āsavas as well as objects of āsavas.

- (ii) 1472. What are the dhammā which are objects of āsavas but are not āsavas?

Leaving aside the āsavas, there are: the remaining (12) demeritorious thoughts; (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are objects of āsavas but are not āsavas .

Dhammā which are not objects of āsavas should not be taken as āsavas as well as objects of āsavas, or as dhammā which are objects of āsavas but are not āsavas.

5. Āsava Āsava Sampayutta Duka

- (i) 1473. What are the dhammā which are āsavas and are also associated with āsavas ?

There are: two or three āsavas which arise simultaneously with a certain thought. These are the dhammā which are āsavas and are also associated with āsavas.

- (ii) 1474. What are the dhammā which are associated with āsavas, but are not āsavas?

Leaving aside āsavas, there are the remaining demeritorious thoughts. These are the dhammā which are associated with āsavas, but are not āsavas,

Dhammā which are not associated with āsavas should not be taken as āsavas which are also associated with āsavas, or as dhammā which are associated with āsavas but are not āsavas.

6. Āsava Viprayutta Sāsava Duka

- (i) 1475. What are the dhammā which are not associated with āsavas and yet are objects of āsavas?

There are: bewilderment which arises in two thoughts associated with distress; bewilderment associated with uncertainty; bewilderment associated with restlessness; (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are not associated with āsavas and yet are objects of āsavas.

- (ii) 1476. What are the dhammā which are neither associated with āsavas nor are objects of āsavas?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samāṇa; and there is also Nibbāna.

These are the dhammā which are neither associated with āsavas nor are objects of āsavas.

Dhammā which are associated with āsavas should not be taken as dhammā which are not associated with āsavas and yet are objects of āsavas, or as dhammā which are neither associated with āsavas nor are objects of āsavas.

IV. Saññojana Gocchaka Cluster of Dukas Relating to Fetters

1. Saññojana Duka

(i) 1477. What are the dhammā which are fetters?

There are ten fetters, namely, (1) kāmarāga saññojana, fetter of attachment to sense pleasures; (2) paṭigha saññojana, fetter of ill will; (3) māna saññojana, fetter of conceit; (4) diṭṭhi saññojana, fetter of wrong view; (5) vicikicchā saññojana, fetter of uncertainty; (6) sīlabbataparāmāsa saññojana, fetter of wrong view of the practice of morality; (7) bhavarāga saññojana, fetter of craving for better existence; (8) issā saññojana, fetter of jealousy; (9) macchhariya saññojana, fetter of meanness-and-stinginess; (10) avijjā saññojana, fetter of ignorance.

The fetter of attachment to sense pleasures arises in eight thoughts associated with greed; the fetter of ill will arises in two thoughts associated with distress; the fetter of conceit arises in four thoughts associated with greed but not associated with wrong view.

The fetter of wrong view arises in four thoughts associated with wrong view; the fetter of uncertainty arises in thoughts associated with uncertainty.

The fetter of wrong view of the practice of morality arises in four thoughts associated with wrong view; the fetter of craving for better existence arises in four thoughts

associated with greed but not associated with wrong view.

The fetter of jealousy and the fetter of meanness-and-stinginess arise in two thoughts associated with distress.

The fetter of ignorance arises in all demeritorious thoughts.

These are the dhammā which are fetters.

(ii) 1478. What are the dhammā which are not fetters?

Leaving aside the fetters, there are: the remaining (12) demeritorious thoughts; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not fetters.

2. Saññojaniya Duka

(i) 1479. What are the dhammā which are objects of fetters?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are objects of fetters.

(ii) 1480. What are the dhammā which are not objects of fetters?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and also Nibbāna.

These are the dhammā which are not objects of fetters.

3. Saññojana Sampayutta Duka

- (i) 1481. What are the dhammā which are associated with fetters.

Leaving aside bewilderment which arises together with restlessness, there are the remaining demeritorious thoughts.

These are the dhammā which are associated with fetters.

- (ii) 1482. What are the dhammā which are not associated with fetters?

There are: bewilderment which arises together with restlessness; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not associated with fetters.

4. Saññojana Saññojaniya Duka

- (i) 1483. What are the dhammā which are fetters as well as objects of fetters?

The fetters themselves are fetters as well as objects of fetters.

- (ii) 1484. What are the dhammā which are objects of fetters, but are not fetters?

Leaving aside the fetters, there are: the remaining (12) demeritorious thoughts; (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are objects of fetters, but are not fetters.

The dhammā which are not objects of fetters should not be taken as fetters as well as objects of fetters, or as dhammā which are objects of fetters but are not fetters.

5. Saññojana Saññojana Sampayutta Duka

- (i) 1485. What are the dhammā which are fetters and are also associated with fetters?

There are: two or three fetters which arise simultaneously with a certain thought. These are the dhammā which are fetters and are also associated with fetters.

- (ii) 1486. What are the dhammā which are associated with fetters, but are not fetters?

Leaving aside the fetters, there are the remaining (12) demeritorious thoughts. These are the dhammā which are associated with fetters, but are not fetters.

Dhammā which are not associated with fetters should not be taken as dhammā which are fetters and are also associated with fetters, or as dhammā which are associated with fetters but are not fetters.

6. Saññojana Vippayutta Saññojaniya Duka

- (i) 1487. What are the dhammā which are not associated with fetters and yet are objects of fetters?

There are: bewilderment which arises together with restlessness; (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are not associated with fetters and yet are objects of fetters.

- (ii) 1488. What are the dhammā which are neither associated with fetters nor are objects of fetters?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and also Nibbāna.

These are the dhammā which are neither associated with fetters nor are objects of fetters.

Dhammā which are associated with fetters should not be taken as dhammā which are not associated with fetters and yet are objects of fetters, or as dhammā which are neither associated with fetters nor are objects of fetters.

V. Gantha Gocchaka: Cluster of Dukas Relating to Bonds

1. Gantha Duka

(i) 1489. What are the dhammā which are bonds?

There are four bonds, namely, the bond of covetousness which binds all mental phenomena (to saṃsāra); the bond of ill will which binds all mental phenomena (to saṃsāra); the bond of wrong view of the practice of morality which binds all mental phenomena (to saṃsāra); and the bond of firmly holding a wrong view as only this is true which binds all mental phenomena (to saṃsāra).

The bond of covetousness which binds all mental phenomena (to saṃsāra) arises in eight thoughts associated with greed.

The bond of ill will which binds all mental phenomena (to saṃsāra) arises in two thoughts associated with distress.

The bond of wrong view of the practice of morality which binds all mental phenomena (to saṃsāra) and the bond of firmly holding a wrong view as only this is true which binds all mental phenomena to (saṃsāra) arise in four thoughts associated with wrong view.

These are the dhammā which are bonds.

(ii) 1490. What are the dhammā which are not bonds?

Leaving aside the bonds, there are: the remaining (12) demeritorious thoughts; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious

nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not bonds.

2. Ganthaniya Duka

- (i) 1491. What are the dhammā which are objects of bonds?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are objects of bonds.

- (ii) 1492. What are the dhammā which are not objects of bonds?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and also Nibbāna.

These are the dhammā which are not objects of bonds.

3. Gantha Sampayutta Duka

- (i) 1493. What are the dhammā which are associated with bonds?

There are: four thoughts associated with wrong view; four thoughts associated with greed but not associated with wrong view; leaving aside greed which arises in these, there are two thoughts associated with distress; and leaving aside ill will which arises in these two thoughts; there are the remaining (21) thoughts.

These are the dhammā which are associated with bonds.

- (ii) 1494. What are the dhammā which are not associated with bonds?

There are: greed which arises in four thoughts associated with greed but not associated with wrong view; ill will which arises in two thoughts associated with distress; thought which arises together with uncertainty; thought which arises together with restlessness; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not associated with bonds.

4. Gantha Ganthaniya Duka

- (i) 1495. What are the dhammā which are bonds as well as objects of bonds?

The bonds themselves are bonds as well as objects of bonds.

- (ii) 1496. What are the dhammā which are objects of bonds but are not bonds?

Leaving aside the bonds, there are: the remaining (12) demeritorious thoughts; (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are objects of bonds but are not bonds.

Dhammā which are not objects of bonds should not be taken as dhammā which are bonds as well as objects of bonds, or as dhammā which are objects of bonds but are not bonds.

5. Gantha Gantha Sampayutta Duka

- (i) 1497. What are the dhammā which are bonds and are also associated with bonds?

There are wrong view and greed which arise simultaneously in a certain thought.

These are the dhammā which are bonds and are also associated with bonds.

- (ii) 1498. What are the dhammā which are associated with bonds but are not bonds?

There are: eight thoughts which arise together with greed; two thoughts which arise together with distress. Leaving aside the bonds in these, there are the remaining thoughts.

These are the dhammā which are associated with bonds but are not bonds.

Dhammā which are not associated with bonds should not be taken as dhammā which are bonds and are also associated with bonds, or as dhammā which are associated with bonds but are not bonds.

6. Gantha Vippayutta Ganthaniya Duka

- (i) 1499. What are the dhammā which are not associated with bonds and yet are objects of bonds?

There are: greed which arises in four thoughts associated with greed but not associated with wrong view; ill will which arises in two thoughts associated with distress; thought which arises together with uncertainty; thought which arises together with restlessness; (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are not associated with bonds and yet are objects of bonds.

- (ii) 1500. What are the dhammā which are neither associated with bonds nor are objects of bonds?

There are: the four Ariya Paths; the four Fruits of the life of a samaṇa, and also Nibbāna.

These are the dhammā which are neither associated with bonds nor are objects of bonds.

The dhammā which are associated with bonds should not be taken as dhammā which are not associated with bonds and yet are objects of bonds, or as dhammā which are neither associated with bonds nor are objects of bonds.

END OF EXPOSITION ON THE CLUSTER OF DUKAS
RELATING TO BONDS

**VI. Ogha Gocchaka: Cluster of Dukas
Relating to Whirlpools**

1. Ogha Duka

- (i) 1501. What are the dhammā which are whirlpools?
...p...

**VII. Yoga Gocchaka: Cluster of Dukas
Relating to Yokes**

1. Yoga Duka

- (i) 1502. What are the dhammā which are yokes?
...p...

NOTE: Although the names are different, ogha and yoga are in substance the same as āsavas. See paras. 1465-1476.

**VIII. Nīvaraṇa Gocchaka: Cluster of Dukas
Relating to Hindrances**

1. Nīvaraṇa Duka

- (i) 1503. What are the dhammā which are hindrances to the attainment of jhānas, maggas and phalas?

There are: six kinds of hindrances, namely, the hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and worry, the hindrance of uncertainty, and the hindrance of ignorance (of the Four Ariya Truths).

The hindrance of sensual desire arises in eight thoughts associated with greed.

The hindrance of ill will arises in two thoughts

associated with distress.

The hindrance of sloth and torpor arises in prompted demeritorious thoughts.

The hindrance of restlessness arises in thought associated with restlessness.

The hindrance of worry arises in two thoughts associated with distress.

The hindrance of uncertainty arises in thought associated with uncertainty.

The hindrance of ignorance (of the Four Ariya Truths) arises in all demeritorious thoughts.

These are the dhammā which are hindrances.

- (ii) 1504. What are the dhammā which are not hindrances?

Leaving aside the hindrances, there are: the remaining (12) demeritorious thoughts; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not hindrances.

2. Nīvaraṇiya Duka

- (i) 1505. What are the dhammā which are objects of hindrances?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres;

and there is also all that is Corporeality. These are the dhammā which are objects of hindrances.

- (ii) 1506. What are the dhammā which are not objects of hindrances?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and also Nibbāna.

3. Nīvaraṇiya Sampayutta Duka

- (i) 1507. What are the dhammā which are associated with hindrances?

There are 12 demeritorious thoughts.

These are the dhammā which are associated with hindrances.

- (ii) 1508. What are the dhammā which are not associated with hindrances?

There are: (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not associated with hindrances.

4. Nīvaraṇa Nīvaraṇiya Duka

- (i) 1509. What are the dhammā which are hindrances as well as objects of hindrances?

The hindrances themselves are hindrances as well as objects of hindrances.

- (ii) 1510. What are the dhammā which are objects of hindrances but are not hindrances?

Leaving aside the hindrances, there are: the remaining (12) demeritorious thoughts; (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are objects of hindrances but are not hindrances.

The dhammā which are not objects of hindrances should not be taken as hindrances as well as objects of hindrances, or as dhammā which are objects of hindrances but are not hindrances.

5. Nīvaraṇa Nīvaraṇa Sampayutta Duka

- (i) 1511. What are the dhammā which are hindrances and are also associated with hindrances?

There are: two or three hindrances which arise simultaneously with a certain thought. These are the dhammā which are hindrances and are also associated with hindrances.

- (ii) 1512. What are the dhammā which are associated with hindrances but are not hindrances?

Leaving aside the hindrances, there are: the remaining (12) demeritorious thoughts.

These are the dhammā which are associated with hindrances but are not hindrances.

The dhammā which are not associated with hindrances should not be taken as dhammā which are hindrances and

which are also associated with hindrances, or as dhammā which are associated with hindrances, but are not hindrances.

6. Nīvaraṇa Vip̐payutta Nīvaraṇiya Duka

- (i) 1513. What are the dhammā which are not associated with hindrances and yet are objects of hindrances?

There are: (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are not associated with hindrances and yet are objects of hindrances.

- (ii) 1514. What are the dhammā which are neither associated with hindrances nor are objects of hindrances?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and also Nibbāna.

These are the dhammā which are neither associated with hindrances nor are objects of hindrances.

Dhammā which are associated with hindrances should not be taken as dhammā which are not associated with hindrances and yet are objects of hindrances, or as dhammā which are neither associated with hindrances nor are objects of hindrances.

IX. Parāmāsa Gocchaka: Cluster of Dukas Relating to Misconceptions

1. Parāmāsa Duka

- (i) 1515. What are the dhammā which are misconceptions?

There is misconception which is wrong view which arises in four thoughts associated with wrong view.

These are the dhammā which are misconceptions.

- (ii) 1516. What are the dhammā which are not misconceptions?

Leaving aside the misconception there are: the remaining (12) demeritorious thoughts; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not misconceptions.

2. Parāmatṭha Duka

- (i) 1517. What are the dhammā which are objects of misconception?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are objects of misconceptions.

- (ii) 1518. What are the dhammā which are not objects of misconception?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samana; and also Nibbāna.

These are the dhammā which are not objects of misconception.

3. Parāmāsa Sampayutta Duka

- (i) 1519. What are the dhammā which are associated with misconceptions?

There are: four thoughts associated with wrong view; leaving aside misconception in these, there are the remaining thoughts.

These are the dhammā which are associated with misconceptions.

- (ii) 1520. What are the dhammā which are not associated with misconceptions?

There are: four thoughts associated with greed but not associated with wrong views; two thoughts associated with distress; thought associated with uncertainty; thought associated with restlessness; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not associated with misconceptions.

Misconceptions should not be taken as dhammā

which are associated with misconception, or as dhammā which are not associated with misconception.

4. Parāmāsa Parāmatṭha Duka

- (i) 1521. What are the dhammā which are misconceptions as well as objects of misconceptions?

Misconception itself is misconception as well as object of misconception.

- (ii) 1522. What are the dhammā which are objects of misconception but are not misconceptions?

Leaving aside the misconceptions, there are: the remaining (12) demeritorious thoughts; (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and also all that is Corporeality.

These are the dhammā which are objects of misconception but are not misconceptions.

Dhammā which are not objects of misconception should not be taken as dhammā which are misconception as well as object of misconception or as dhammā which are objects of misconception but are not misconceptions.

- (iii) 1523. What are the dhammā which are not associated with misconceptions and yet are objects of misconception?

There are: four thoughts associated with greed but not associated with wrong view; two thoughts associated with distress; thought associated with uncertainty; thought associated with restlessness; (17) meritorious thoughts of

the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which are not associated with misconceptions and yet are objects of misconception.

5. Parāmāsa Vip̐payutta Parāmaṭṭha Duka

- (ii) 1524. What are the dhammā which are neither associated with misconceptions nor are objects of misconception?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and also Nibbāna.

These are the dhammā which are neither associated with misconceptions nor are objects of misconception.

Misconceptions and dhammā associated with misconception should not be taken as dhammā which are not associated with misconceptions but are objects of misconception, or as dhammā which are neither associated with misconceptions nor are objects of misconception.

X. Mahantara Duka: Longer Compilation of Unrelated Dukas

1. Sārammaṇa Duka

- (i) 1525. What are the dhammā which attend to sense objects?

There are: (21) meritorious thoughts of the four spheres; (12) demeritorious thoughts; (36) resultants of the four spheres; and (20 types of) non-causative action, which

are neither meritorious nor demeritorious, of the three spheres.

These are the dhammā which attend to sense objects.

- (ii) 1526. What are the dhammā which do not attend to sense objects?

There are: Corporeality, and also Nibbāna.

These are the dhammā which do not attend to sense objects.

2. Citta Duka

- (i) 1527. What are the dhammā which are mind (citta)?

There are: Eye-consciousness, Ear-consciousness, Nose-consciousness, Tongue-consciousness, Body-consciousness, Mind-Element, Mind-Consciousness-Element.

These are the dhammā which are mind.

- (ii) 1528. What are the dhammā which are not mind?

There are: the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities, there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not mind.

3. Cetasika Duka

- (i) 1529. What are the dhammā which are mental concomitants?

There are: the aggregate of Sensation, the aggregate of Perception and the aggregate of Volitional Activities.

These are the dhammā which are mental concomitants.

- (ii) 1530. What are the dhammā which are not mental concomitants?

There are: mind, Corporeality, and also Nibbāna.

These are the dhammā which are not mental concomitants.

4. Citta Sampayutta Duka

- (i) 1531. What are the dhammā which are associated with mind?

There are: the aggregate of Sensation, the aggregate of Perception and the aggregate of Volitional Activities.

These are the dhammā which are associated with mind.

- (ii) 1532. What are the dhammā which are not associated with mind?

There are: Corporeality, and also Nibbāna.

These are the dhammā which are not associated with mind.

It should not be said that mind is associated with mind, or that mind is not associated with mind.

5. Citta Saṃsatṭha Duka

- (i) 1533. What are the dhammā which are joined with mind?

There are: the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities.

These are the dhammā which are joined with mind.

- (ii) 1534. What are the dhammā which are not joined with mind?

There are: Corporeality, and also Nibbāna.

These are the dhammā which are not joined with mind.

It should not be said that mind is joined with mind, or that mind is not joined with mind.

6. Citta Samuṭṭhāna Duka

- (i) 1535. What are the dhammā which are caused by mind?

There are: the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities, bodily, intimation and vocal intimation. Apart and different from the above, there is also Corporeality which is born of mind, which has mind as root cause, and which has mind as origin, such as, visible object which causes the arising of Eye-consciousness, sound which causes the arising of Ear-consciousness, odour which causes the arising of Nose-consciousness, taste which causes the arising of Tongue-consciousness, tangible object which causes the arising of Body-consciousness, the Element of Space, the Element of Cohesion, quickness of Corporeality, malleability of Corporeality, preparedness of Corporeality for good action, Corporeality which is the beginning of the integration of Corporeality, Corporeality which is the continued development of Corporeality, and nutriment derived from gross or fine food.

These are the dhammā which are caused by mind.

- (ii) 1536. What are the dhammā which are not caused by mind?

There are: mind, Corporeality other than that caused by mind, and also Nibbāna.

These are dhammā which are not caused by mind.

7. Citta Sahabhu Duka

- (i) 1537. What are the dhammā which arise together with mind?

There are: the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities, bodily intimation, vocal intimation.

These are dhammā which arise together with mind.

- (ii) 1538. What are the dhammā which do not arise together with mind?

There are: mind, Corporeality other than bodily intimation and vocal intimation, and also Nibbāna.

These are dhammā which do not arise together with mind.

8. Cittānuparivatti Duka

- (i) 1539. What are the dhammā which always accompany mind?

There are: the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities, bodily intimation, vocal intimation.

These are dhammā which always accompany mind.

- (ii) 1540. What are the dhammā which never accompany mind?

There are: mind, Corporeality other than bodily intimation and vocal intimation, and also Nibbāna.

These are dhammā which never accompany mind.

9. Citta Saṃsattha Samuṭṭhāna Duka

- (i) 1541. What are the dhammā which are mixed with mind and are also caused by mind?

There are: the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities.

These are the dhammā which are mixed with mind and are also caused by mind.

- (ii) 1542. What are the dhammā which are not mixed with mind nor are caused by mind?

There are: mind, Corporeality, and also Nibbāna.

These are the dhammā which are not mixed with mind nor are caused by mind.

10. Citta Saṃsattha Samuṭṭhāna Sahabhu Duka

- (i) 1543. What are dhammā which are mixed with mind, which are caused by mind, and which also arise together with mind?

There are: the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities.

These are the dhammā which are mixed with mind, which are caused by mind, and which also arise together with mind.

- (ii) 1544. What are dhammā which are not mixed with mind, which are not caused by mind, and which do not arise together with mind?

There are: mind, Corporeality, and also Nibbāna.

These are the dhammā which are not mixed with mind, which are not caused by mind, and which do not arise together with mind.

11. Citta Samsatṭha Samuṭṭhānānuparivatti Duka

- (i) 1545. What are dhammā which are mixed with mind, are caused by mind, and which always accompany mind?

There are: the aggregate of Sensation, the aggregate of Perception, the aggregate of Volitional Activities.

These are the dhammā which are mixed with mind, which are caused by mind, and which always accompany mind.

- (ii) 1546. What are the dhammā which are not mixed with mind, which are not caused by mind, and which never accompany mind?

There are: mind, Corporeality and also Nibbāna.

These are the dhammā which are not mixed with mind, which are not caused by mind, and which never accompany mind.

12. Ajjhattika Duka

- (i) 1547. What are the dhammā which arise internally?

There are: Eye-sensitivity which is the sense-base of Eye-consciousnessp.... Mind-sensitivity which is the Sense-base of Mind-consciousness.

These are the dhammā which arise internally.

- (ii) 1548. What are the dhammā which arise externally?

There are: visible object which causes the arising of Eye-consciousnessp.... mind object which causes the arising of Mind-consciousness.

These are the dhammā which arise externally.

13. Upādā Duka

- (i) 1549. What are the dhammā which are dependent?

There are: Eye-sensitivity which is the sense-base of Eye-consciousnessp.... nutriment derived from gross or fine food.

These are the dhammā which are dependent.

- (ii) 1550. What are the dhammā which are not dependent?

There are: (21) meritorious thoughts of the four spheres; (12) demeritorious thoughts; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; also the four Primary Elements; and also Nibbāna.

These are the dhammā which are not dependent.

14. Upādiṇṇa Duka

- (i) 1551. What are the dhammā which are kamma-born?

There are: (32) resultants of the three spheres; and also Corporeality which is the result of deeds done previously.

These are the dhammā which are kamma-born.

- (ii) 1552. What are the dhammā which are not kamma-born?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; also Corporeality which is not the result of deeds done previously; the (four) Paths which are Supramundane; also the four Fruits of the life of the samāṇa, and also Nibbāna.

These are the dhammā which are not kamma-born.

XI. Upādāna Gocchaka: Cluster of Dukas Relating to Clinging

1. Upādāna Duka:

- (i) 1553. What are the dhammā which are Clinging?

There are: four kinds of Clinging, namely, clinging to sense desire, clinging to wrong view, clinging to wrong view of the practice of morality, clinging to the belief in (mind and matter as) atta, Self.

Clinging to sense desire arises in eight kinds of thought associated with greed. Clinging to wrong view, clinging to wrong view of the practice of morality, and clinging to the belief in (mind and matter as) atta, arise in four kinds of thought associated with wrong view.

These are the dhammā which are Clinging.

- (ii) 1554. What are the dhammā which are not Clinging?

Leaving aside Clinging, there are: the remaining (12) demeritorious thoughts; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious

nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not Clinging.

2. Upādāniya Duka

- (i) 1555. What are the dhammā which are objects of Clinging?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and also all that is Corporeality.

These are the dhammā which are objects of Clinging.

- (ii) 1556. What are the dhammā which are not objects of Clinging?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and also Nibbāna.

These are the dhammā which are not objects of Clinging.

3. Upādāna Sampayutta Duka

- (i) 1557. What are the dhammā which are associated with Clinging?

There are: four thoughts which arise together with greed and are associated with wrong view; four thoughts which arise together with greed but not associated with wrong view; leaving aside greed in these (last four), there are the remaining thoughts.

These are the dhammā which are associated with Clinging.

- (ii) 1558. What are the dhammā which are not associated with Clinging?

There are: greed which arises in four thoughts associated with greed, but not associated with wrong view; two thoughts which arise together with distress; thought which arises together with uncertainty; thought which arises together with restlessness; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality and there is also Nibbāna.

These are the dhammā which are not associated with Clinging.

4. Upādāna Upādāniya Duka

- (i) 1559. What are the dhammā which are Clinging as well as objects of Clinging?

The dhammā which are Clinging are themselves Clinging as well as objects of Clinging.

- (ii) 1560. What are the dhammā which are objects of Clinging but are not Clinging?

Leaving aside Clinging, there are: the remaining (12) demeritorious thoughts; (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and also all that is Corporeality.

These are the dhammā which are objects of Clinging but are not Clinging.

Dhammā which are not objects of Clinging should not be taken as dhammā which are Clinging as well as objects of Clinging, or as dhammā which are objects of Clinging but are not Clinging.

5. Upādāna Upādāna Sampayutta Duka

- (i) 1561. What are the dhammā which are Clinging and are also associated with Clinging?

There are wrong view and greed which arise simultaneously in a certain thought. These are the dhammā which are Clinging and are also associated with Clinging.

- (ii) 1562. What are the dhammā which are associated with Clinging, but are not Clinging?

There are eight thoughts which arise together with greed; leaving aside Clinging in these, there are the remaining thoughts.

These are the dhammā which are associated with Clinging, but are not Clinging.

Dhammā which are not associated with Clinging should not be taken as dhammā which are Clinging and are also associated with Clinging, or as dhammā which are associated with Clinging but are not Clinging.

6. Upādāna Viprayutta Upādāniya Duka

- (i) 1563. What are the dhammā which are not associated with Clinging and yet are objects of Clinging?

There are: greed which arises in four thoughts associated with greed but not associated with wrong view:

two thoughts which arise together with distress; thought which arises together with restlessness; (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and also all that is Corporeality.

These are the dhammā which are not associated with Clinging and yet are objects of Clinging.

- (ii) 1564 . What are the dhammā which are neither associated with Clinging nor are objects of Clinging?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samāṇa; and also Nibbāna.

These are the dhammā which are neither associated with Clinging nor are objects of Clinging.

The dhammā which are associated with Clinging should not be taken as dhammā which are not associated with Clinging and yet are objects of Clinging, or as dhammā which are neither associated with Clinging nor are objects of Clinging.

XII. Kilesa Gocchaka: Cluster of Dukas Relating to Defilements

1. Kilesa Duka

- (i) 1565. What are the dhammā which are defilements?

There are: ten defilements¹, namely, greed, hatred, bewilderment, conceit, wrong view, uncertainty, sloth,

1. This is according to the first interpretation given in the Commentary.

restlessness, not being ashamed (to do evil), not being afraid (to do evil).

Greed arises in eight thoughts associated with greed. Hatred arises in two thoughts associated with distress. Bewilderment arises in all demeritorious thoughts. Conceit arises in four thoughts associated with greed but not associated with wrong view. Wrong view arises in four thoughts associated with wrong view. Uncertainty arises in thoughts associated with uncertainty. Sloth arises in prompted demeritorious thoughts. Restlessness, not being ashamed (to do evil), and not being afraid (to do evil) arise in all demeritorious thoughts.

These are the dhammā which are defilements.

- (ii) 1566. What are the dhammā which are not defilements?

Leaving aside the defilements, there are: (12) demeritorious thoughts; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not defilements.

2. Saṃkilesika Duka

- (i) 1567. What are the dhammā which are objects of defilements?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres;

and also all that is Corporeality.

These are the dhammā which are objects of defilements.

- (ii) 1568. What are the dhammā which are not objects of defilements?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and also Nibbāna.

These are the dhammā which are not objects of defilements.

3. Saṁkiliṭṭha Duka

- (i) 1569. What are the dhammā which are defiled?

There are: 12 demeritorious thoughts.

These are the dhammā which are defiled.

- (ii) 1570. What are the dhammā which are not defiled?

There are: (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality and there is also Nibbāna.

These are the dhammā which are not defiled.

4. Kilesa Sampayutta Duka

- (i) 1571. What are the dhammā which are associated with defilements?

There are 12 demeritorious thoughts.

These are the dhammā which are associated with defilements.

- (ii) 1572. What are the dhammā which are not associated with defilements?

There are: (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality and there is also Nibbāna.

These are the dhammā which are not associated with defilements.

5. Kilesa Saṁkilesika Duka

- (i) 1573. What are the dhammā which are defilements as well as objects of defilements?

The defilements themselves are defilements as well as objects of defilements.

- (ii) 1574 . What are the dhammā which are objects of defilements but are not defilements?

Leaving aside the defilements, there are: the remaining (12) demeritorious thoughts; (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious of the three spheres; and also all that is Corporeality.

These are the dhammā which are objects of defilements but are not defilements.

Dhammā which are not objects of defilements should not be taken as dhammā that are defilements as well as objects of defilements, or dhammā that are objects of defilements but are not defilements.

6. Kilesa Samkiliṭṭha Duka

- (i) 1575. What are the dhammā which are defilements and are also defiled?

The defilements themselves are defilements as well as dhammā which are defiled.

- (ii) 1576. What are the dhammā which are defiled, but are not defilements?

Leaving aside the defilements, there are the remaining (12) demeritorious thoughts.

These are the dhammā which are defiled, but are not defilements.

Dhammā which are not defiled should not be taken as dhammā which are defilements and are also associated with defilements, or as dhammā which are defiled but are not defilements.

7. Kilesa Kilesa Sampayutta Duka

- (i) 1577. What are the dhammā which are defilements and are also associated with defilements?

There are two or three defilements which arise simultaneously with a certain thought.

These are the dhammā which are defilements and are also associated with defilements.

- (ii) 1578. What are the dhammā which are associated with defilements, but are not defilements?

Leaving aside the defilements, there are the remaining (12) demeritorious thoughts.

These are the dhammā which are associated with

defilements, but are not defilements.

Dhammā which are not associated with defilements should not be taken as dhammā which are defilements and are also associated with defilements, or as dhammā which are associated with defilements but are not defilements.

8. Kilesa Vip̐payutta Saṁkilesika Duka

- (i) 1579. What are the dhammā which are not associated with defilements, and yet are objects of defilements?

There are: (17) meritorious thoughts of the three spheres; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and also all that is Corporeality.

These are the dhammā which are not associated with defilements and yet are objects of defilements

- (ii) 1580. What are the dhammā which are neither associated with, defilements nor are objects of defilements?

There are the four Ariya Paths which are Supramundane, the four Fruits of the life of a samaṇa; and also Nibbāna.

These are the dhammā which are neither associated with defilements nor are objects of defilements.

Dhammā which are associated with defilements should not be taken as dhammā which are not associated with defilements and yet are objects of defilements, or as dhammā which are neither associated with defilements nor are objects of defilements.

XIII. Piṭṭhi Duka: Last Compilation of Unrelated Dukas

1. Dassanena Pahātabba Duka

- (i) 1581. What are the dhammā which are eliminated by Sotāpatti Magga?

There are: four thoughts associated with wrong view; thought which arises together with uncertainty.

These are the dhammā which are eliminated by Sotāpatti Magga.

There are: four thoughts which arise together with greed but are not associated with wrong view; and two thoughts which arise together with distress. Some of them (which lead to the four miserable existences) are eliminated by Sotāpatti Magga, while some of them (which do not lead to the four miserable existences) are not eliminated by Sotapatti Magga.

- (ii) 1582. What are the dhammā which are not eliminated by Sotāpatti Magga?

There are: thought which arises together with restlessness; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not eliminated by Sotāpatti Magga.

2. Bhāvanāya Pahātabba Duka

- (i) 1583. What are the dhammā which are eliminated by the three higher maggas?

There is thought which arises together with restlessness.

These are the dhammā which are eliminated by the three higher maggas.

There are four thoughts which arise together with greed but are not associated with wrong view; and two thoughts which arise together with distress. These are the dhammā some of which (that do not lead to the four miserable existences) are eliminated by the three higher maggas, while some of which (that lead to the four miserable existences, having already been eliminated by Sotāpatti Magga) are not eliminated by the three higher maggas.

- (ii) 1584 . What are the dhammā which are not eliminated by the three higher maggas?

There are: four thoughts which arise together with wrong view; thought which arises together with uncertainty (both kinds having already been eliminated by Sotāpatti Magga); (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not eliminated by the three higher maggas.

3. Dassanena Pahātabba Hetuka Duka

- (i) 1585. What are the dhammā with root causes eliminated by Sotāpatti Magga?

There are: four thoughts associated with wrong view, thought which arises together with uncertainty; leaving aside bewilderment in this, there are the remaining thoughts.

These are the dhammā with root causes which are eliminated by Sotāpatti Magga.

There are: four thoughts which arise together with greed but are not associated with wrong view; and two thoughts which arise together with distress. Some of them are dhammā with root causes eliminated by Sotāpatti Magga, while some of them are not dhammā with root causes eliminated by Sotāpatti Magga.

- (ii) 1586. What are the dhammā other than those with root causes which are eliminated by Sotāpatti Magga?

There are: bewilderment which arises together with uncertainty; thought which arises together with restlessness; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā other than those with root causes which are eliminated by Sotāpatti Magga.

4. Bhāvanāya Pahātabba Hetuka Duka

- (i) 1587. What are the dhammā with root causes which are eliminated by the three higher maggas?

There is thought which arises together with restlessness; leaving aside bewilderment in this, there are the remaining thoughts which are eliminated by three higher maggas.

These are the dhammā with root causes eliminated by the three higher maggas.

There are: four thoughts which arise together with greed but are not associated with wrong view; and two thoughts which arise together with distress. These are the dhammā with root causes, some of which (that do not lead to the four miserable existences) are eliminated by the three higher maggas, while some of which (that lead to the four miserable existences) are not eliminated by the three higher maggas.

- (ii) 1588. What are the dhammā other than those with root causes which are eliminated by the three higher maggas?

There are: four thoughts associated with wrong view; thought which arises together with uncertainty; bewilderment which arises together with restlessness; (21) meritorious thoughts of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā other than those with root causes which are eliminated by the three higher maggas.

5. Sa-vitakka Duka

- (i) 1589. What are the dhammā which are associated with initial application of the mind?

There are: (8) meritorious thoughts of the Sensuous Sphere; (12) demeritorious thoughts; 11 resultants of meritorious thoughts of the Sensuous Sphere; 2 resultants of demeritorious thoughts; eleven types of non-causative action of the Sensuous Sphere; meritorious thought, resultant, and non-causative action pertaining to the First jhāna of the Fine Material Sphere; (four each of the) meritorious thoughts and resultants pertaining to the First Supramundane Jhāna. Leaving aside initial application of the mind in these, there are the remaining thoughts.

These are the dhammā which are associated with the initial application of the mind.

- (ii) 1590. What are the dhammā which are not associated with initial application of the mind?

There are: twice five kinds of thought; meritorious thoughts, resultants, and non-causative action pertaining to the three or the four jhānas of the Fine Material Sphere; four each of the meritorious thoughts, resultants and non-causative action pertaining to the Non-material Sphere; meritorious thoughts and resultants pertaining to the three or the four Supramundane jhānas; and also initial application of the mind; and also Corporeality; and also Nibbāna.

These are the dhammā which are not associated with the initial application of the mind.

6. Sa-vicāra Duka

- (i) 1591. What are the dhammā which are associated with sustained application of the mind?

There are: (8) meritorious thoughts of the Sensuous Sphere; (12) demeritorious thoughts; 11 resultants of meritorious thoughts of the Sensuous Sphere; ... resultants of demeritorious thoughts; eleven types of non-causative action of the Sensuous Sphere; meritorious thought, resultant, and non-causative action pertaining to the one or the two jhānas of the Fine Material Sphere; meritorious thoughts and resultants pertaining to the one or two Supramundane jhānas; leaving aside sustained application of the mind in these, there are the remaining thoughts.

These are the dhammā which are associated with sustained application of the mind.

- (ii) 1592. What are the dhammā which are not associated with sustained application of the mind?

There are: twice five kinds of thoughts; meritorious thoughts, resultants, and non-causative action pertaining to the three or the three jhānas of the Fine Material Sphere; four each of the meritorious thoughts, resultants and non-causative action pertaining to the Non-material Sphere; meritorious thoughts and resultants pertaining to the three or the three Supramundane jhānas; and also sustained application of the mind; there is also Corporeality; and there is also Nibbāna.

7. Sappītika Duka

- (i) 1593. What are the dhammā which are associated with delightful satisfaction?

There are: four meritorious thoughts of the Sensuous Sphere which arise together with pleasure; four demeritorious thoughts which arise together with pleasure; five resultants of meritorious thoughts of the Sensuous Sphere (which arise together with pleasure); five types of non-causative action of the Sensuous Sphere (which arise together with pleasure); meritorious thoughts, resultants and non-causative action pertaining to the two or the three jhānas of the Fine Material Sphere; meritorious thoughts and resultants of the two or the three Supramundane jhānas; leaving aside delightful satisfaction in these, there are the remaining thoughts.

These are the dhammā which are associated with delightful satisfaction.

- (ii) 1594. What are the dhammā which are not associated with delightful satisfaction?

There are: four thoughts of the Sensuous Sphere which arise together with Equanimity; eight demeritorious thoughts (two rooted in Hatred, six rooted in Equanimity); eleven resultants of meritorious thoughts of the Sensuous Sphere (10 Equanimity, one Body-consciousness arising together with happiness); seven resultants of demeritorious thoughts (6 Equanimity, Body-consciousness accompanied by pain); six types of non-causative action of the Sensuous Sphere which arise together with Equanimity; meritorious thoughts, resultants and non-causative action pertaining to the two or the two jhānas of the Fine Material Sphere; four each of meritorious thoughts, resultants and non-

causative action pertaining to the Non-material Sphere; meritorious thoughts and resultants pertaining to the two or the two Supramundane jhānas; and also delightful satisfaction; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which are not associated with delightful satisfaction.

8. Pīṭisahagata Duka

- (i) 1595. What are the dhammā which arise together with delightful satisfaction?

There are: four meritorious thoughts of the Sensuous Sphere which arise together with pleasure; four demeritorious thoughts which arise together with pleasure; five resultants of meritorious thoughts of Sensuous Sphere which arise together with pleasure; five types of non-causative action which arise together with pleasure; meritorious thoughts, resultants, and non-causative action pertaining to the two or the three jhānas of the Fine Material Sphere; meritorious thoughts and resultants pertaining to the two or the three Supramundane jhānas; leaving aside delightful satisfaction in these, there are the remaining thoughts.

These are the dhammā which arise together with delightful satisfaction.

- (ii) 1596. What are the dhammā which do not arise together with delightful satisfaction?

There are: four thoughts of the Sensuous Sphere which arise together with Equanimity; eight demeritorious thoughts; (two rooted in Hatred, six rooted in Equanimity); eleven resultants of meritorious thoughts of the Sensuous Sphere; (10 Equanimity, one Body-consciousness arising together with happiness); seven resultants of demeritorious

thoughts (6 Equanimity, Body-consciousness accompanied by pain); six types of non-causative action of the Sensuous Sphere which arise together with Equanimity; meritorious thoughts, resultants and non-causative action pertaining to the two or the two jhānas of the Fine Material Sphere; four each of meritorious thoughts, resultants and non-causative action pertaining to the Non-material Sphere; meritorious thoughts and resultants pertaining to the two or the two Supramundane jhānas; and also delightful satisfaction; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which do not arise together with delightful satisfaction.

9. Sukhasahagata Duka

- (i) 1597. What are the dhammā which arise together with happiness?

There are: four meritorious thoughts of the Sensuous Sphere which arise together with pleasure; four demeritorious thoughts which arise together with pleasure; six resultants of meritorious thoughts of the Sensuous Sphere which arise together with pleasure; (5 arising together with pleasure, Body-consciousness arising together with happiness) five types of non-causative action of the Sensuous Sphere which arise together with pleasure; meritorious thoughts, resultants, and non-causative action pertaining to the three or the four jhānas of the Fine Material Sphere; meritorious thoughts and resultants of the three or the four Supramundane jhānas; leaving aside happiness in these, there are the remaining thoughts.

These are the dhammā which arise together with happiness.

- (ii) 1598. What are the dhammā which do not arise together with happiness?

There are: four thoughts of the Sensuous Sphere which arise together with Equanimity; eight demeritorious thoughts (two rooted in Hatred, six rooted in Equanimity); ten resultants of meritorious thoughts of the Sensuous Sphere; seven resultants of demeritorious thoughts (6 Equanimity, Body-consciousness accompanied by pain); six types of non-causative action of the Sensuous Sphere which arise together with Equanimity; meritorious thoughts, resultants and non-causative action pertaining to the Fourth Jhāna of the Fine Material Sphere; four each of the meritorious thoughts, resultants and non-causative action pertaining to the Non-material Sphere; meritorious thoughts and resultants pertaining to the Fourth Spramundane Jhāna; there is also happiness; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which do not arise together with happiness.

10. Upekkhāsahagata Duka

- (i) 1599. What are the dhammā which arise together with Equanimity?

There are: four meritorious thoughts of the Sensuous Sphere which arise together with Equanimity; six demeritorious thoughts which arise together with Equanimity; ten resultants of meritorious thoughts of the Sensuous Sphere which arise together with Equanimity; six resultants of demeritorious thoughts which arise together with Equanimity; six types of non-causative action which arise together with Equanimity; meritorious thoughts, resultants, and non-causative action pertaining to the Fourth Jhāna of

the Fine Material Sphere; four each of the meritorious thoughts, resultants, and non-causative action pertaining to the Non-material Sphere; meritorious thoughts and resultants pertaining to the Fourth Supramundane Jhāna; leaving aside Equanimity in these, there are the remaining thoughts.

These are the dhammā which arise together with Equanimity.

- (ii) 1600. What are the dhammā which do not together with Equanimity?

There are: four meritorious thoughts of the Sensuous Sphere which arise together with pleasure; six demeritorious thoughts (four arising together with pleasure, two arising together with mental distress); six resultants of meritorious thoughts of the Sensuous Sphere (Body-consciousness arising together with pleasure, five thoughts arising together with pleasure); and resultant of demeritorious thoughts (Body consciousness arising together with pain); five types of non-causative action of the Sensuous Sphere (arising together with pleasure); meritorious thoughts, resultants and non-causative action pertaining to the three or the four jhānas of the Fine Material Sphere; meritorious thoughts and resultants pertaining to the three or the four Supramundane Jhānas; there is also Equanimity; there is also Corporeality; and there is also Nibbāna.

11. Kāmāvacara Duka

- (i) 1601. What are the dhammā which pertain to the Sensuous Sphere?

There are: (8) meritorious thoughts of the Sensuous Spheres; (12) demeritorious thoughts; all the (23) resultants of the Sensuous Sphere; (11 types of) non-causative action

of the Sensuous Sphere; and all that is Corporeality.

These are the dhammā which pertain to the Sensuous Sphere.

- (ii) 1602. What are the dhammā which do not pertain to the Sensuous Sphere?

There are: (15) thoughts of the Fine Material Sphere; (12) thoughts of the Non-material Sphere; and the Supramundane.

These are the dhammā which do not pertain to the Sensuous Sphere.

12. Rupāvacara Duka

- (i) 1603. What are the dhammā which pertain to the Fine Material Sphere?

There are: meritorious thoughts, resultants and non-causative action pertaining to the four or the five jhānas of the Fine Material Sphere.

These are the dhammā which pertain to the Fine Material Sphere.

- (ii) 1604. What are the dhammā which do not pertain to the Fine Material Sphere?

There are: thoughts pertaining to the Sensuous Sphere; thoughts pertaining to the Non-material Sphere; and the Supramundane.

These are the dhammā which do not pertain to the Fine Material Sphere.

13. Arūpāvacara Duka

- (i) 1605. What are the dhammā which pertain to the Non-material Sphere?

There are: four each of the meritorious thoughts, resultants and non-causative action thoughts pertaining to the Non-material Sphere.

These are the dhammā which pertain to the Non-material Sphere.

- (ii) 1606. What are the dhammā which do not pertain to the Non-material Sphere?

There are: thoughts pertaining to the Sensuous Sphere; thoughts pertaining to the Fine Material Sphere; and the Supramundane.

These are the dhammā which do not pertain to the Non-material Sphere.

14. Pariyāpanna Duka

- (i) 1607. What are the dhammā which are included in the mundane?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (32) resultants of the three spheres; (20 types of) non-causative action which are neither meritorious nor demeritorious of the three spheres; and also all that is Corporeality.

These are the dhammā which are included in the mundane.

- (ii) 1608. What are the dhammā which are Supramundane?

There are: the four Ariya Paths which are

Supramundane; the four Fruits of the life of a samana; and there is also Nibbāna.

These are the dhammā which are Supramundane.

15. Niyyānika Duka

- (i) 1609. What are the dhammā which lead to liberation from the round of existences?

There are: the four Ariya Paths which are Supramundane.

These are the dhammā which lead to liberation from the round of existences.

- (ii) 1610. What are the dhammā which do not lead to liberation from the round of existences?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and also all that is Corporeality; and also Nibbāna.

These are the dhammā which do not lead to liberation from the round of existences.

16. Niyata Duka

- (i) 1611. What are the dhammā which unfailingly produce results (immediately after death or immediately after the arising of those dhammā)?

There are: four thoughts associated with wrong view; two thoughts which arise together with distress. Some of these dhammā unfailingly produce results, while some of them do not; (further,) there are four Paths which are Supramundane.

These are the dhammā which unfailingly produce results (immediately after arising of those dhammā).

- (ii) 1612. What are the dhammā which do not unfailingly produce results (immediately after death or immediately after the arising of those dhammā)?

There are: four thoughts which arise together with greed but are not associated with wrong view; thought which arises together with uncertainty; thought which arises together with restlessness; 17 meritorious thoughts of the three spheres; 36 resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which do not unfailingly produce results (immediately after death or immediately after the arising of those dhammā).

17. Sa-uttara Duka

- (i) 1613. What are the dhammā which have other dhammā superior to them?

There are: (17) meritorious thoughts of the three spheres; (12) demeritorious thoughts; (32) resultants of the three spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; and there is also all that is Corporeality.

These are the dhammā which have other dhammā superior to them.

- (ii) 1614. What are the dhammā which have no dhammā superior to them?

There are: the four Ariya Paths which are Supramundane; the four Fruits of the life of a samaṇa; and also Nibbāna.

These are the dhammā which have no dhammā superior to them.

18. Saraṇa Duka

- (i) 1615. What are the dhammā which arise together with defilements (that cause grief and lamentation)?

There are 12 demeritorious thoughts.

These are the dhammā which arise together with defilements (that cause grief and lamentation).

- (ii) 1616. What are the dhammā which do not arise together with defilements (that cause grief and lamentation)?

There are: (21) meritorious thoughts (and mental concomitants) of the four spheres; (36) resultants of the four spheres; (20 types of) non-causative action, which are neither meritorious nor demeritorious, of the three spheres; there is also Corporeality; and there is also Nibbāna.

These are the dhammā which do not arise together with defilements (that cause grief and lamentation).

END OF ELUCIDATION OF THE
MEANINGS OF THE CATEGORIES

INDEX

References to para numbers

Du = Duka Mātikā

Ti = Tika Mātikā

A

Abstinence from (veramaṇi)	... 299
Adherence to wrong view (abhinivesa)	... 1221, 1240
Advantage (attha)	... 1066
Afraid to do evil, not being (anotappa)	... 1565
Ageing and death (jarāmaraṇa)	... 1343
Ageing and decay (jarā)	... 643, 738
Aggregate (khandha)	... 58, 59, 123
Aggregate of Corporeality (rūpakkhandha)	... 998, 1026, 1033, 1116
Agony (upāyāsa)	... 1343
Air device as the object of meditation (vāyokasiṇa)	... 203
Anger (kodha)	... 1066
Animosity (āghāta)	... 1066, 1237
Appearance of the female (itthiliṅga)	... 632, 838
Appearance of the male (pūrisaliṅga)	... 633, 841

Applying the mind to the object of thinking (appanā)	... 7, 91, 382
Arising (uppanna)	... 1, 431, 584, 1377, 1430
Asserting one's rights (jappa)	... 1065, 1141, 1236
Associating with ariyas, not in the habit of (ariyāna adassāvī)	... 1223, 1262
Attachment (rāga)	... 1065, 1236
Attachment to existence (bhavarāga)	... 1104, 1125
Attenuation (tanubhāva)	... 553

B

Base of Contact (vatthu)	... 584, 596, 615
Base of wrong view (tittthāyatana)	... 381
Basis for nomenclature, dhamma which is the (adhivacana dhamma)	... Du-106, 1313
Belief in mind and matter as atta (Self), clinging to the (attavādupādana)	... 1219, 1223, 1553
Bewilderment (moha)	... 365, 390, 1235, 1565
—, non- (amoha)	... 1, 16
Binding (bandhana)	... 1065, 1141, 1236
Binding all mental phenomena (to saṃsāra) (kāya gantha)	... 1140
Bitter taste (tittaka)	... 628

- Bliss (sukha) ... 1,10, 83, 128,
1004
- Bliss of jhāna in the present ... 1289, 1291
existence, one who is dwelling
in the (diṭṭhadhammasukhavihārī)
- Bodily ease (kāyika sukha) ... 445
- Bodily intimation (kāya viññatti) ... 584, 1201
- Body (kāya) ... 635
- Body-consciousness (kāya viññāna) ... 443, 556, 584,
615, 650, 684,
1527
-- element ... 558, 560, 1340
(kāya viññāṇa dhātu)
- Body heat (usamā) ... 969
- Body-sensitivity (kāya pasāda) ... 612, 696
- Bond (of existence) which binds all ... 1065, 1140,
mental phenomena 1236, 1489
(to saṃsāra) (gantha)
- Brahma realm (brahma loka) ... 1289
- Breach of the Disciplinary Rules of ... Du-119, 1336
the Saṃgha, proficiency in
matters pertaining to
(āpatti kusalatā)

C

- Cause and effect, relation between ... 1008
— (paṭiccasamuppanna dhamma)

Cause of ills and sufferings of existence (dukkhanidāna)	... 1065, 1141, 1236
Cause of apprehension (saṁvejaniyaṭhāna)	... Du-139, 1376
Cessation of all forms of consciousness arising out of contact between the senses and their objects (paṭighasaññānaṁ atthaṅgama)	... 265, 273, 579
Characteristics of femininity (itthinimitta)	... 632, 714, 838
Characteristics of masculinity (purisanimitta)	.. 633, 841
Characteristics (such as expression or behaviour), one who takes in the (anubyañjanaggāhī)	... 1352, 1354
Clear comprehension (sampajañña)	... Du-130, 1, 16, 20, 29, 1359
Clinging (upādāna)	... 1065, 1141, 1236, 1343, 1553
Clinging to wrong view (diṭṭhupādāna)...	1219, 1553
Clinging to wrong view of the practice of morality (sīlabbatupādāna)	... 1219, 1553
Cloud (abbhā)	... 616-619
Coarse rice cake (kummāsa)	... Du-645, 742, 880
Cognition (mana)	... 6, 17, 63, 436, 451, 460, 474
Committing, not (akiriyā)	... 299, 301

Compassionate, being (anukampā)	... 1062
Complete avoidance (viratī)	... 299-301
Complete extinction of defilements, awareness of (anuppādeñāṇa)	... Du-142, 1383
Completely coming into existence (abhinibbatta)	... 1041
Compliance (anurodha)	... 1065, 1141, 1263
Comprehensive scrutiny (pavicaya)	... 16, 29, 34, 53, 79, 1076
Concealing (the true dhamma) (chādana)	... 1065, 1141, 1236
Conceit (māna)	... 553, 1121, 1565
Concentration, faculty of (samādindriya)	... 1, 572
Conception, the moment of (ācaya)	... 641
Conditioned (saṅkhata)	... 584, 594
Confused noises of beings (nigghosa saddha)	... 620-623
Connotated by a name (byañjana)	... 1313, 1314, 1315
Consciousness (viññāṇa)	... 6, 1343
Consciousness that turns on Corporeality (rūpasaññā)	... 265, 579
Consideration, repeated (anuvicāra)	... 8, 462
Contact associated with body- -consciousness (kāya samphassa)	... 584, 615, 650, 789, 801
Contact, full (samphusanā)	... 2, 71, 107, 432, 470, 554, 565
Contentment (santutthitā)	... 1355

Continued development of	...	595, 642, 652,
Corporeality (rupassa santati)		1201
Conventional designation/ conventionally designated name (paññatti)	...	1313-1315
Conviction (saddhā)	...	12, 25, 75, 96, 1335
Corporeality which arises at the beginning of conception (upacaya rūpa)	...	584, 585, 736
Corporeality which does not have any faculties (anindriyabaddha rūpa)	...	1435
Corporeality which is born of mind (cittaja rūpa)	...	666
Corporeality which is caused by mind (cittasamutthāna rūpa)	...	584, 585, 666, 769, 1201
Corporeality which is gross (olārika rūpa)	...	584-586, 674
Corporeality which is subtle (sukhumarūpa)	...	584-586, 675
Courteous welcome (paṭisanthāra)	...	1351
Courteous welcome with hospitality (āmisā paṭisanthāra)	...	1351
Courteous welcome with words pertaining to the dhamma (dhamma paṭisanthāra)	...	1351
Covetousness (abhijjhā)	...	389, 391, 1236, 1352, 1354
--, non- (anabhijjhā)	...	1, 32, 35, 1061

Craving (taṇhā)	... 1141, 1236, 1343
Craving for cessation of existence (vibhavataṇhā)	... 1065, 1236
Craving for existence (bhava taṇhā)	... Du-110, 1065, 1104, 1236, 1319
Craving for existence in the Fine Material Sphere (rūpataṇhā)	... 1065, 1236
Craving for mind-objects (dhamma taṇhā)	... 1065, 11 236
Craving for sense pleasure (kāma taṇhā)	... 1065, 1103, 1119, 1159, 1220, 1235
Craving, leash of (taṇhā gaddula)	... 1065, 1141, 1236
Craving, net of (taṇhā jāla)	... 1165, 1141, 1236
Craving, ocean of (taṇhā samudda)	... 1065, 1141, 1236
Craving, river of (taṇhā nadī)	... 1065, 1141, 1236
Crooked, being not (akuṭilatā)	... 1346
Curd (dadhi)	... 645, 743, 880

D

Darkness (andhakāra)	... 616-619
Defilement (kilesa)	... 986, 997
Defilement of clinging to false views (dhiṭṭhāsava)	... 1102, 1105, 1465
Defilement of hankering after better existence (bhavāsava)	... 1102, 1114, 1465
Defilement of sensuous desire (kāmasava)	... 1102, 1103, 1465

Defilement that befuddles the mind (āśava)	... 1102, 1465
Defilement that has not been completely dispelled (anusaya)	... 1236
Delight (nandī)	... 1065, 1236
(pāmojjha)	... 9, 86, 285, 373
Delightful satisfaction (pīti)	... 1, 9, 62, 83, 86, 128, 1003
Demeritorious dhamma (akusala dhamma)	... Ti-1, 365, 427, 986, 1385
Demeritorious thought (akusala cittuppāda)	... 1385, 1396, 1423
Dependent corporeality (upādā rūpa)	... 584, 595, 744, 971, 1097, 1317
Desire (chanda)	... 1377
–, dominated by (chandādhīpateyya)	... 269-276, 529-552
Destruction (vaya)	... 644, 740
Dhamma already realized (aññātāvī dhamma)	... 555
Dhamma associated with āśavas (āśavasampayutta dhamma)	... 1110, 1469
Dhamma eliminated by Sotāpatti Magga (dassanena pahātabba dhamma)	... Ti-8, Du-83
Dhamma eliminated by three higher maggas (bhāvanāya pahātabba dhamma)	... Ti-8, Du-84, 1011, 1266, 1406, 1583

- Dhamma leading to liberation from ... Du-97, 1605
the round of existences
(niyyānika dhamma)
- Dhamma not eliminated by Sotāpatti ... Ti-8, 1012
Maggā nor by the three higher
maggas (neva dassanena na
bhāvanāya pahātabba dhamma)
- Dhamma of limited efficacy ... Ti-12, 1026, 1417
(kāma dhamma) (paritta dhamma)
- Dhamma of lofty attainments ... Ti-12, 1418
(mahaggata dhamma)
- Dhamma that is mental concomitant ... Du-57, 1195, 1529
(cetasika dhamma)
- Dhamma which defiles the mind ... Du-104
(kaṇha dhamma)
- Dhamma which does not arise ... Du-100, 1302,
together with defilements that 1616
cause grief and lamentation
(araṇa dhamma)
- Dhamma which has no dhamma ... Du-99, 1300, 1614
superior to it (i.e., supramundane
dhamma) (anuttara dhamma)
- Dhamma which has other dhammas ... Du-99
superior to it (i.e., mundane
dhamma) (sa-uttara dhamma)
- Dhamma which is a specific name ... 1313 - 1315
(nirutti dhamma)
- Dhamma which is an associate of ... Du-101, 1303
wisdom (vijjābhāgi dhamma)

Dhamma which is āsava as well as object of āsava (āsava sāsavadhamma)	... Du-17, 1112, 1471
Dhamma which is a yoke (yoga dhamma)	... Du-38
Dhamma which is defiled (saṁkiliṭṭha dhamma)	... Du-77, 1566
Dhamma which is defilement and is also defiled (kilesa saṁkiliṭṭha dhamma)	... Du-80, 1255, 1575
Dhamma which is defilement as well as object of defilement (kilesa saṁkilesika dhamma)	... Du-79, 1253, 1573
Dhamma which is due to a cause (sapaccaya dhamma)	... Du-7, 1089
Dhamma which is included in the mundane (pariyāpanna dhamma)	... Du-96, 1293, 1607
Dhamma which is inferior (hīna dhamma)	... 1032
Dhamma which is like a thunderbolt (vajirūpama dhamma)	... 1306
Dhamma which is like lightning (vijjūpama dhamma)	... Du-102, 1305
Dhamma which is misconception (parāmāsa dhamma)	... Du-50, 1515
Dhamma which is not corporeal (arūpī dhamma)	... 1098, 1462
Dhamma which is object of defilement (saṁkilesika dhamma)	... Du-76, 1567

- Dhamma which is object of ... Du-51, 1183, 1517
 misconception (parāmañña dhamma)
- Dhamma which is Supramundane ... Du-12, 1100, 1464
 (lokuttara dhamma)
- Dhamma which is Supramundane, ... Du-96, 1294, 1608
 which does not pertain to
 the round of existences entailing
 ills and sufferings
 (apariyāpanna dhamma)
- Dhamma which neither leads to ... Ti-10, 1022, 1413
 (piling up of) rebirth and death
 nor to realisation of Nibbāna
 (nevācaya nāpacayagāmi dhamma)
- Dhamma which unfailingly ... Du-98, 1297, 1611
 produces result (immediately after
 death or after the arising of that
 dhamma) (niyata dhamma)
- Difficult practice and slow ... 277, 388, 342, 256
 acquisition of knowledge
 (dukkha paṭipadā dandhā bhiññā)
- Difficult practice and swift acquisition ... 339, 542
 of knowledge
 (dukkha paṭipadā khippā bhiññā)
- Disadvantage (anatta) ... 1066, 1142, 1160
- Disappearance (atthaṅgama) ... 165
- Discipline (sikkhā) ... 1123
- Displeasure (anattamanatā cittassa) ... 418, 1120
- Dissatisfaction (domanassa) ... 165, 1352

Distinct, having become (bhūta)	... 1041, 1046
—, not yet become (abhūta)	... 1042, 1045
Distraction, non- (avikkhepa)	... 1, 11, 519, 1367
Distress (domanassa)	... 165, 1352
Division of additional elucidation (aṭṭhakathā kaṇḍa)	... 1384
Dominated by desire (chandādhipeyya)	... 269-276, 529-552
Dominated by thought (cittādhipeyya)	... 269-276, 358, 552
Doubt (kaṅkhā)	... 425, 1008, 1123, 1241

E

Ear-consciousness (sotaviññāṇa)	... 443, 556, 623, 1193, 1527
Ear-faculty (sotindriya)	... 584, 591, 592, 979
Earth device as the object of meditation (pathavī kasīṇa)	... 167-202, 577, 578
Effective volition (sañcetanā)	... 5, 72, 110, 473
Element of cohesion (āpo dhātu)	... 584, 1201
Element of heat (tejo dhātu)	... 587, 647, 969
Element of motion (vāyo dhātu)	... 587, 647-650, 970
Element of solidity (pathavī dhātu)	... 587, 967, 983
Element of space (akāsa dhātu)	... 584, 637, 935, 1201
Elucidation of the meanings (atthuddhāra)	... 1384

Emotional religious awakening (saṁvega)	... Du-139, 1376
Endeavour (paggāha)	... 1, 56, 62, 147, 430, 1366
(vīriya)	... 13, 22, 26, 56, 92, 289, 302
Enlightenment factor of serenity (passaddhisambhojjhaṅga)	... 320, 321
Envy (issā)	... 1126, 1477
Equanimity (upekkhā)	... 150, 574, 1005
Eradication, complete (anavasesappahāṇā)	... 553
Excessive greed (loluppa)	... 1065, 1141, 1236
Exerting harder and harder (parakkama)	... 13, 22, 26, 56, 92, 289, 396, 571
Existence (bhava)	... 1104
Existing in the present (utṭhita)	... 1041, 1046
Exposition purely of practice (suddhika paṭipadā)	... 277
External (bahiddhā)	... 204, 206-249, 970
Extinction (khaya)	... 644, 740
Extinction of āsavas, knowledge of (āsavakkhaya ñāṇa)	... 1380
Extinction, wrong belief in (uccheda diṭṭhi)	... Du-112, 1323
Extreme indignation (pakopa)	... 1066, 1120, 1237
Eye, the (cakkhu)	... 596, 694, 710, 975
Eye-consciousness (cakkhu viññāṇa)	... 431, 556, 599, 619, 786, 1193, 1527

Eye-element (cakkhu dhātu)	... 584, 942, 975, 1352
Eye-faculty (cakkhundriya)	... 584, 942, 975, 1352
Eye-sensitivity which is the sense- -base of eye-consciousness (cakkhāyatana)	... 584, 1057, 1439, 1458

F

Faculty of concentration (samādindriya)	... 1, 572
Faculty of masculinity (purisindriya)	... 584, 585, 976
Faculty of mind (manindriya)	... 1, 6, 17, 63, 65, 68, 556, 562, 1354
Faculty of sight (cakkhundriya)	... 584, 942, 975, 1352
Favourable regard (apekkhā)	... 1065, 1141, 1236
Fear to do evil (otappa)	... 1, 31
—, power of (otappa bala)	... 1, 31, 311
Feeling of apprehension at seeing the danger of illness (byādibhaya)	... 1376
Feminine behaviour (itthi kutta)	... 632, 714, 838
Feminine in nature (itthi bhāva)	... 632, 838
Femininity, faculty of (itthindriya)	... 584, 882, 915, 938
Field, field (where mental phenomena such as Contact arise) (khetta)	... 596 - 615

- Finiteness, wrong view of ... Du-113, 1324
 (antavādiṭṭhi)
 Fire device as the object of ... 203
 meditation (tejo kasiṇa)
 Forbearance (khanti) ... Du-125, 1248
 Forming part of the body ... 596-615
 (attabhāva pariyāpanna)
 Foul things, jhāna on (asubha jhāna) ... 263
 Four jhānas attained by abiding in ... 251
 the Noble Thoughts of goodwill
 etc. (brahmavihāra jhāna)
 Four Primary Elements ... 596-631
 (catumahabhūta)
 Fruition of the life of the samaṇa ... 1023
 (sāmaññaphala)
 Full contact (samphusanā) ... 2, 71, 107, 432,
 470, 554, 569
 Future world (paraloka) ... 1369, 1371
 Future, wrong view relating to the ... Du-114, 1327
 (aparantānu diṭṭhi)

G

- Gold and silver (jātarūpa) ... 616-619
 Good companionship (kalyāṇa mittatā) ... Du-118, 1335
 Good conduct in word (vacīsucarita) ... 1312
 Greed (lobha) ... 365, 1565
 –, inordinate (visama lobha) ... 1065
 –, upsurge of (pariyuṭṭhāna) ... 1065, 1236

Greying of hair (pālicca)	... 643, 738
Grief (soka)	... 1343
Guarding (saṁvara)	... 1354

H

Hankering after (paṇidhi)	... 1065, 1236
Hankering, devoid of (appaṇihita)	... 351, 519-552
Happiness (sukha)	... 1, 10, 83, 128, 1004
Happiness of mind (cetasika sukha)	... 3, 10, 60, 87, 112, 286, 471
Hardness (kakkhala)	... 647-650, 967
—, non-(akathinatā)	... 44, 45, 639, 1347
Hatelessness (adussanā)	... 33, 36
Hatred (dosa)	... 413, 418, 1565
—, non- (adosa)	... 1, 33
Heat (tejo)	... 647-650, 966
Hesitation (prisappaṇā)	... 425
High (thala)	... 616-619
Hindrance (nīvaraṇa)	... 1065, 1236
Hither shore, the (orimatīra)	... 596-615
Holding a wrong view as ‘only this is true’ (idaṁsaccābhinivesa)	... 1140
Hostility (paṭigha)	... 1066, 1120, 1142, 1160, 1237

I

- Ignorance (avijjā) ... Du-110, 1343
- Ignorance (aññāṇa) ... 390, 1357
- Ignorance of past existences ... 1067, 1106, 1238
(pubbante aññāṇa)
- Ill will (byāpāda) ... 413, 1503
–, being without (abyāpajja) ... 33, 313, 1062
- Ills and sufferings of existence, ... 1065, 1141, 1236
cause of (dukkha nidāna)
- Immersion in conviction (okappanā) ... 305
- Impermanent (anicca) ... 584, 594
- Impingement, dhamma which arises ... Du-10, 1095, 1459
with (sappaṭigha dhamma)
–, which arises without ... Du-10, 1096, 1460
(appaṭigha dhamma)
- Inability to make up the mind ... 428, 1008, 1241
(saṁsaya)
- Inclination towards wrong view ... 381, 1221, 1240
(abhinivesa)
- Incomparable dhamma as object, ... 1031, 1422
the dhamma that has
(appamāṇārammaṇa dhamma)
- Incomparable, dhamma which is ... Ti-12, 1028, 1419
(appamāṇa dhamma)
- Inconsistency of wrong view ... 381
(diṭṭhivipphandita)
- Indignation (kopa) ... 1066, 1142, 1160,
1237

Indisposition (of mind/ mental concomitants) (akallatā)	... 1162, 1163
Infinity of Consciousness, jhāna of (viññāṇaṅcāyatana)	... 581, 1432, 1436
Infinity of Space, jhāna of (ākāsānaṅcāyatana)	... 266, 580, 1422, 1434, 1437
Infinity, wrong view of (anantavā diṭṭhi)	... Du-113, 1325
Initial application of the mind (vitakka)	... 1, 575
Inordinate greed (visama lobha)	... 1065
Insight (vipassanā)	... 1, 16, 20, 29, 34, 1076, 1363
Intense bewilderment (pamoha)	... 1238
Intense delight (āmodanā)	... 9, 373
Internal (ajjhata)	... 161, 204, 967, 1050
Internal and external, dhamma which is (ajjahatta bahiddha dhamma)	... Ti-20, 1052, 1435
Internal and external things as objects, dhamma which has (ajjhata abhiddhārammaṇa dhamma)	... Ti-21, 1055, 1437
Intimation (viññatti)	... 585, 635, 722, 847, 850
Investigative knowledge (vīmaṇsa)	... 1040
Investigative knowledge of the dhamma (dhammavicaya)	... 16, 20, 29, 34, 1371

J

- Jealousy (issā) ... 1126, 1477
- Jhāna attained by mastery over objects ... 204, 247
 of concentration (abhibhāyatana)
- Jhāna with a white device as the ... 203
 object of meditation
 (odāta kasiṇa)
- Jhāna which is devoid Self (atta) ... 343
 (suññata jhāna)
- Jhāna with thoughts of sympathetic ... 260, 261
 joy (muditāsahagata jhāna)

K

- Kamma-born as well as objects of ... Ti-4, 994, 1393
 Clinging
 (upādiṇṇupādāniya dhamma)
- Kamma-born, dhamma which is ... Ti-68, 1551
 (upādiṇṇa dhamma)
 , dhamma which is not ... Du-68, 1218
 (anupādiṇṇa dhamma)
- Kamma-born as well as objects of ... Ti-4, 994, 1393
 Clinging
 (upādiṇṇupādāniya dhamma)
- Keeping watch over (āraṅkha) ... 1354
- Knowledge causing cessation of ... Du-1382, 1421
 defilements (khayeñāṇa)

Knowledge conducive to the attainment of the Four Ariya Truths (saccānulomikañāṇa)	... 1373
Knowledge of the cessation of dukkha (dukkhanirodheñāṇa)	... 1063, 1076
Knowledge of the passing away and arising of beings (sattānaṃ cutūpapātāñāṇa)	... 1380
Knowledge of past and future existences (pubbantāparante ñāṇa)	... 1063, 1076
Knowledge of past existences (pubbenivāsānussati ñāṇa)	... 1380
Knowledge that one's deeds are one's own (kammassakata ñāṇa)	... 1373

L

Lack of calm (avūpasama)	... 429, 1165, 1243
Lack of penetrative knowledge (appaṭivedha)	... 390, 1106, 1688, 1238
Leading beings to ill and sufferings of existence (janikā)	... 1065, 1236
Leading to the cessation of dukkha (dukkha nirodha gāmini)	... 1067
Leash of craving (taṇhā gaddula)	... 1065, 1141, 1236
Liberation from craving (Nibbāna)	... 1381, 1386, 1425, 1431
Life of purity, to help in the practice of (brahmacariyānuggaha)	... 1355

Light green (ambankura vaṇṇa)	... 616-619
Living a blameless life with good health (phāsuviḥāra)	... 1355
Locality (janapada)	... 645, 742
Long (dīgha)	... 616-619
Longing (icchā)	... 1065
Longing for an object (patthanā)	... 1065, 1141, 1236
Longing for pleasant objects (sādhukamyatā)	... 1065, 1141, 1236
Love for existence (bhavasineha)	... 1104, 1125

M

Maintaining (ṭhiti)	... 19, 1377
Malleability (mudutā)	... 44, 324, 639, 862, 1347
Malleability of mental concomitants (kāya mudutā)	... 1, 338
Malleability of mind (citta mudutā)	... 1, 14, 45, 338
Masculine behaviour (purisakutta)	... 633, 841
Masculine deportment (purisakappa)	... 633, 841, 716
Mass of dukkha (dukkhakkhandha)	... 1343
Meanness-and-stinginess (macchariya)	... 1127
Meanness and stinginess regarding one's good looks and reputation (vaṇṇa macchariya)	... 1127
Meanness and stinginess regarding one's knowledge (dhamma macchariya)	... 1127

Meanness and stinginess regarding ...	1127
one's wealth (lābhamacchariya)	
Mental absorption (jhāna) ...	121, 128, 273
Mental concomitants (kāya) ...	635, 1163, 1355
Mental concomitants, preparedness ...	1, 46, 147, 326
of (for good action)	
(kāyakammaññatā)	
Mental phenomena (nāma) ...	Du-109, 1316
Meritorious dhamma (kusala dhamma) ...	Ti-1, 985, 1384
Meritorious thoughts of the ...	1387
Sensuous Sphere	
(kāmāvacara kusala)	
Meritorious thoughts pertaining to the ...	160
Fine Material Sphere	
(rūpāvacara kusala)	
Meritorious thoughts which lead to ...	269
the three grades of existences	
in the respective spheres	
(tebhūmaka kusala)	
Milk (khīra) ...	645, 742, 880
Mind (citta) ...	1, 6
Mind (heart) (hadaya) ...	6, 17, 63, 73, 80,
	474
Mind, faculty of (manindriya) ...	1, 6, 17, 63, 65,
	68, 556, 562
Mind-consciousness-element ...	3, 6, 17, 65, 1446
(manoviññāṇa dhātu)	

Mind-consciousness-element	... 1444, 1446
without root cause	
(ahetuka manoviññāṇa dhātu)	
Mindfulness (sati)	... 1-23, 52, 93, 1358
Mind, happiness of (cetasika sukha)	... 3, 10, 60, 87, 112, 286
Mind, malleability of (citta mudutā)	... 1, 14, 45, 338
Mind, one-pointedness of	... 1, 11, 83, 575
(cittassckaggatā)	
Mind, preparedness of	... 1, 47, 62, 327, 338
(for good action)	
(citta kammaññatā)	
Mind, quickness of (citta lahutā)	... 1, 43, 62, 148, 155, 158
Mind, serenity of (citta passadhi)	... 1, 41, 338
Mind, stability of (cittassaṭṭhiti)	... 11, 1362, 1367
Mindfulness, being not constantly	... 1356
(ananussati)	
Mindfulness, constant (anussati)	... 14, 1358
Misconception which is wrong view	... 1180
(ditṭhiparāmāsa)	
Miserliness (kadariya)	... 1127
Moderation (mattaññutā)	... 1355
Moderation in eating	... Du-128
(bhojane mattaññutā)	
Morality, observance of	... 1370, 1372
(sīlasamvara)	
Morality, purity of (silavisuddhi)	... Du-137, 1372
Mundane (lokiya)	584 594

N

Nature of roughness, that which has the (kharagata)	... 967
Neither consciousness nor non- -consciousness, jhāna thought of (nevasaññāṇāsaññāyatana)	... 1421, 1432, 1436
Neither meritorious nor demeritorious, thought which is (abyākata citta)	... 635, 636
Neither-meritorious-nor- -demeritorious dhamma (abyākata dhamma)	... Ti-1, 431, 455, 469, 987
Neither-meritorious-nor-demeritorious non-causative action (kiriyaabyākata dhamma)	... 1068
Neither pleasant nor unpleasant (adukkha masukha)	... Ti-2, 990, 1389
Net of craving (taṇhā jāla)	... 1065, 1141, 1236
Nose-consciousness Element (ghānaviññāṇa dhātu)	... 1340
Nose-faculty (ghānindriya)	... 584, 591, 660, 712, 976
Nose-sensitivity which is the sense-base of nose- -consciousness (ghānāyatana)	... 584, 696, 983, 1057, 1343
“Nothingness”, the concept of (ākiñcaññāyatana)	... 268, 582, 1422

Nothingness, jhāna of	... 267
(ākiñcaññāyatana) saññā	
Nutriment (āhāra)	... 58, 70, 1353
(oja)	... 645, 742, 880
Nutriment of contact (phassāhāra)	... 70, 71, 126
Nutriment derived from gross or	... 595, 645, 681, 792,
fine food (kabalīkāra āhāra)	797, 915
Nutriment of volition	... 70
(manosañcetanāhāra)	

O

Object favourable to the arising of	... 584
defilements that befuddle the	
mind (sāsava)	
Object favourable to the arising of	... 584
fetters (saṃyojaniya)	
Object of āsavas, dhamma which is	... Du-15, 1109,
not (anāsava dhamma)	1468
Object of clinging, dhamma which is	... Du-70
not the (anupādāniya dhamma)	
Ocean of craving (taṇhā samuddha)	... 1065, 1141, 1236
Odour (gāndha)	... 604-607, 624-627
- which causes the arising of	... 584, 1342
nose-consciousness (gandhāyatana)	
Oil (tela)	... 645, 742, 880
One going forward (abhikkamanta)	... 635, 847
One who abides in bliss (sukhavihārī)	... 163

One who is esteemed and loved (manāpa)	... 1066
One who has morality (sīlavanta)	... 1335
One who has wisdom (paññāvanta)	... 1335
One (an ariya) who is still training for arahatship (sekkha)	... 1023
One who is dwelling in the bliss (of jhāna) in the present existence (diṭṭhadhammasukhavihārī)	... 1289, 1291
One who takes in the appearance (such as male or female) (nimmittaggāhī)	... 1352, 1354
One-pointedness of mind, enhancement of (ekodibhāva)	.. 161
One-pointedness of mind (cittassekaggatā)	... 1, 11, 83, 575
One who is reborn (upapanna)	... 1289, 1291
One who has no morality (dussīla)	1333
Open space (ākāsa)	853
Opposition (virodha)	418, 419, 1066, 1237
Overwhelmed, being completely (ajjhosāna)	... 1065, 1141, 1236

P

Painstaking zeal (ussāha)	... 13, 22, 289, 383, 571
---------------------------	------------------------------

- Passion for improper objects ... 1065, 1141, 1236
 (such as incestuous longing)
 (adhamma rāga)
- Past, dhamma which is ... Ti-18, 1044, 1047,
 (atīta dhamma) 1431
- Path to Nibbāna, a constituent of the ... 283, 555, 1039,
 (maggaṅga) 1076
- Path (leading to Nibbāna) (magga) ... 121, 1109
- Perfect knowledge, faculty of ... 361, 553
 (aññindriya)
- Perfect knowledge already realized, ... 553
 faculty of (aññātāvindriya)
- Pertaining to the Fine Material Sphere ... 583, 987, 990,
 (rūpāvacara) 1418
- Physical action (kāya kamma) 985, 1032
- Physical ease (kāyika sukha) ... 445
- Power (bala) ... 121, 130, 165, 425
- Predominance of thought ... 269-276, 358-552
 (cittādhipeyya)
- Predominant factor (adhipati) ... 358, 1040
- Preparedness (kammaññatā) ... 46, 326, 585, 732
- Preparedness of mental concomitants ... 1, 46, 147, 326
 for good action
 (kāya kammaññatā)
- Preparedness of mind for good action ... 1, 47, 62, 327,
 (citta kammaññatā) 338
- Primary element (mahābhūta) ... 584, 596-631, 1317
- Proficiency (kosalla) ... 16, 364, 1063,
 1076

Proficiency in arising from sustained absorption in jhāna (samāpatti vuṭṭhāna kusalatā)	... Du-120
Proficiency in knowing the cause (ṭhānakusalatā)	... Du-123, 1344
Proficiency in knowing what is not the cause (aṭṭhānakusalatā)	... Du-123
Proper knowledge (of the truth), lack of (ananubodha)	... 390, 1106
Purity of morality (sīlavisuddhi)	... Du-137, 1372

Q

Quickness of mental concomitants (kāya lahutā)	... 1, 42, 158, 277, 322, 338
Quickness of mind (citta lahutā)	... 1, 43, 61, 148, 155, 258

R

Realization (sacchikiriya)	... 364
Realization (aññā)	... 555
Realization of Nibbāna, dhamma which leads to (apacayagāmi dhamma)	... Ti-10, 1021, 1412
Rebirth (jāti)	... 1343
Rebirth and death, dhamma leading to (the piling up of) (ācayagāmi dhamma)	... Ti-10, 1411

- Rebirth in the Fine Material Sphere ... 160, 271
 (rūpūpapatti)
- Rebirth-producing volitional activities ... 1343
 (bhava)
- Reborn after death, a being ... 1369, 1371
 (opapātika)
- Recitation, portion for (bhāṇavāra) ... 57, 159, 984
- Rectitude (ujukatā) ... 50, 330, 331
- Rectitude of mental concomitants ... 1, 330
 (kāyujukatā)
- Refinement in knowledge (nepuñña) ... 16, 1067
- Reflection (paṭisaṅkhā) ... 1355
- Restlessness and worry, the hindrance ... 1158, 1164, 1503
 of (uddhacca kukkucca nīvaraṇa)
- Rice (odana) ... 645, 742
- Right dhamma which unfailingly ... Ti-15, 1036, 1427
 produce result (immediately after
 the arising of that dhamma)
 (sammattaniyata dhamma)
- Rigidity, non- (akakkhaḷatā) ... 639, 1347
- River of craving (taṇhā nadī) ... 1065, 1141, 1236
- Root of meritoriousness, non-hatred ... 33, 36, 105
 which has the (adosa kusalamūla)

S

- Scrutiny (of impermanence, etc. of ... 16, 20, 29, 34
 phenomena) (vicaya) 79, 292, 1076
- Secure (gopanā) 1354

Sensation (vedanā)	... 1, 3, 121, 133
Sense-base, corporeality which is the (ārammaṇa rūpa)	... 584, 585
Sense-base of body-consciousness (kāyāyatana)	... 584, 882
Sense-desire (kāmacchanda)	... 1103, 1220
clinging to (kāmuṇāḍāna,	... 1219, 1220, 1553
Sense pleasures, burning desire fo. (kāmapariḷāha)	... 1103, 1119, 1159
attachment to (kāmarāga)	... 1159
Sensual craving, being overwhelmed by (kāmajjhosāna)	... 1103, 1220
Sensual infatuation (kāmanucchā)	... 1103, 1220
Sensual love (kāmasineha)	... 1103, 1119, 1159
Serenity enlightened factor of (passaddhisambojjhaṅga)	... 320, 321
Serenity of mental concomitants (kāya passaddhi)	... 1, 338
Serenity of mind (citta passaddhi)	... 1, 41, 338
Shade (chāyā)	... 616-619
Sign of endeavour (paggāha nimitta)	... Du-133, 1365
Signs of permanence, devoid of (animitta)	... 520-552
Six sense-bases (saḷāyatana)	... 1343
Sloth (thina)	... 1161, 1503
Sluggishness, absence of (adandhanatā)	... 42, 43
Small (anu)	... 616-619
Snare of Māra (mārapāsa)	... 1065, 1236

Sound that causes the arising of ear-consciousness (saddāyatana)	... 584, 593, 595, 620
Soundness of mental concomitants (kāya pāguññatā)	... 1, 48, 62, 114
Sour (ambila)	... 628, 631
Sphere of mental concomitants (dhammāyatana)	... 66
Sphere of mind (manāyatana)	... 6, 17, 63, 65, 1342
Spherical (vaṭṭa)	... 616-619
Stability of mind (cittassaṭṭhi)	... 11, 1362, 1367
Star (tarakarūpa)	... 616, 619
Stiffness (thāmbitatta)	... 425
Stinginess regarding kinsmen and follower (kulamacchariya)	... Du-1127
Stolidity, non-(akathinatā)	... 44, 45
Space is Infinite, the concept (ākāsānañcāyatana)	... 266, 580
Space, element of (ākāsa dhātu)	... 584, 935, 1201
Straight forwardness (ujutā)	... 50, 51, 330, 331
Straightness (akuṭilatā)	... 50, 51
Striving (vāyama)	... 13, 22, 26, 571
Strong attachment (sārāga)	... 1065
Strong hatred (padosa)	... 1066, 1120, 1160, 1237
Subsisting (ṭhiti)	... 19, 1377
Superior quality of thought (panita citta)	... 269, 276
Suppleness (akakkhalata)	... 44, 45

Sustained desire to strive, having (anikkhitta chandatā)	... 13, 22, 383, 1379
Sustained application of the mind (vicāra)	... 1, 8, 62, 1001

T

Taste (rasa)	... 608-611, 631
Taste that causes the arising of Tongue-consciousness (rasāyatana)	... 584, 593, 595, 628
Teacher (satthā)	... 1123
Teaching of the ariyas (ariya dhamma)	... 1007, 1262, 1269
Teaching of man of virtue (sappurisa dhamma)	... 1007
Teeth, loss of (khaṇḍicca)	... 643, 738
Thinking (saṅkappa)	... 7, 21, 84, 91, 283, 298, 371, 461
Thinking loftily of oneself (dhaja)	... 1121, 1239
Thinking what is fault is not a fault (vajje avajja saññitā)	... 1166
Thinking what is improper is proper (akappiye kappiya saññitā)	... 1166
Thinking what is proper is improper (kappiye akappiya saññitā)	... 1166
Thought dominated by/predominance of (cittādhipeyya)	... 269-276, 358, 552

- Thought which arises together with ... 1387, 1403
 pleasure (somanassa saḥagata
 cittuppāda)
- Thought which is neither meritorious ... 635, 636
 nor demeritorious (abyākata citta)
- Thought (citta) ... 1, 6
- Tongue (jivhā) ... 608, 611
- Tongue-consciousness, that which is ... 588, 972, 974
 cognizable by (jivhā viññeyya) 1101
- Tongue-faculty (jivhindriya) ... 584, 608, 1057,
 1342
- Tongue-sensitivity which is the ... 584, 595, 608,
 sense-base of tongue-
 consciousness (jivhāyatana) 1057, 1342
- Touch (phoṭṭhabba) ... 612, 647, 650, 974
- Tranquillity (samatha) ... Du-132, 1, 11, 15,
 28, 54, 1362
- Transcendental mental concentration ... 277, 339-363, 1553
 (lokuttara jhāna)
- Transgression (vītikkama) ... 1368
- Transgression in both action and ... 1368
 speech (kāyika vācasika
 vītikkama)
- Truth, not seeing the (adassana) ... 390, 1106, 1357
- Twice five kinds of thoughts, each ... 1401, 1434
 resulting from meritorious or
 demeritorious past action
 (dvipañca viññāṇa)

U

Uncertainty (vicikicchā)	... 422, 425, 1006, 1013
Unconditioned Element, the (asaṅkhata dhātu)	... 583, 1100, 1316
Unconditioned dhamma (asaṅkhata dhamma)	... Du-8, 1092, 1456
Unpreparedness (of mind/mental concomitants for good action) (akammaññatā)	... 1162, 1163
Unskilled (akovida)	... 1007
Untrained (avinīta)	... 1007, 1269
Unwillingness of the mind to give (aggahitattam cittassa)	... 1127
Uprightness (ajjava)	... Du-124, 1346
Upset, being (byāpatti)	... 418, 1120, 1160
Upsurge of greed (pariyutṭhāna)	... 1065, 1236
Utmost exertion (ussolhī)	... 571

V

Vacillation (āsappanā)	... 425
Vanity (mada)	... 1355
Verbal action (vacīkamma)	... 985
Verbal intimation (vacīviññatti)	... 1201
Verbal misconduct (vacīduccarita)	... 299
Virtuousness (soracca)	... Du-125, 1349

Visible, dhamma which is (sanidassana dhamma)	... Du-9, 1093, 1457
, dhamma which is not (anidassana dhamma)	... Du-9, 1094, 1458
Visible object which causes the arising of Eye-consciousness (rūpāyatana)	... 584, 585, 593, 595 616, 1457
Vitality (jīvita)	... 19, 82
Vitality, faculty of (jīvitindriya)	... 1, 979
Vocal noise (ghosa)	... 636, 722, 850
Volition (cetanā)	... 1, 5, 804
Volitional activities (saṅkhāra)	... 1007, 1041, 1343

W

Wanting everything (paligedha)	... 1065, 1141, 1236
Whirlpool (ogha)	... 1065, 1141, 1236
Whirlpool of ignorance (avijjoga)	... 390, 1238
Whole (kevala)	... 1343
Wile (māyā)	... 1065, 1236
Will (chanda)	... 269-276, 529-552, 1377
Wisdom (paññā)	... 1371
-, (vijja) -, (ditthi)	... Du-141, 1380
l-, faculty of (pannindriya)	... 1, 16, 20, 338 364, 1076
Words which are polished and cultured (porī)	... 1350
World (loka)	... 615, 1105, 1122 .

Worldling (puthujjana)	... 1007
Worry (kukkucca)	... Du-1164, 1127
Wrong believe in eternalism (sassata-ditṭhi)	... Du-112
Wrong dhamma which unfailingly produce result (immediately after death) (micchatta niyata dhamma)	... 15, 1035, 1426
Wrong view (micchā ditṭhi)	... 365, 381, 408
- , (ditthi)	... 831, 1320, 1327. 1565
- , base of (titthayatana)	... 381,
- , clinging to (dhiṭṭhupādāna)	... 1219, 1553
Wrong view of the five khandhas (sakkāya ditṭhi)	... 1006
Wrong view of the practice of morality (sīlabbata parāmāsa)	... 1006, 1009, 1271
Wrong view, inconsistency of (ditṭhivipphandita)	... 381
Wrong view, in the nature of (ditṭhigata)	... 277, 1369
Wrong view, misconception which is (ditṭhiparāmāsa)	... 1180
Wrong view, relating to the past (pubbantānudiṭṭhi)	... Du-114
Wrong view that existence is eternal (bhava ditṭhi)	... Du-111, 1320

Wrong view which inevitably causes ... 1035, 1297
 the arising of beings in Niraya
 (niyata micchā diṭṭhi)

Y

Yoke (of existence) (yoga) ... 1065, 1141, 1236
 Yoke of ignorance (avijjāyoga) ... 390, 1067



